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Section I of this final report presents basic research findings on teaching and learning about intergroup relations at the elementary level, and includes a number of propositions and critiques about intergroup relations education and a series of recommendations. Section II is an actual "Intergroup Relations Curriculum" for elementary grades; it consists of a discussion of the conceptual framework of the curriculum, teaching tools emphasizing inductive teaching and discovery by students, 20 learning activities, and two extensive units for use at the intermediate level. Section III contains information on teacher education program held at Tufts University, evaluation instruments, dissemination procedures, and projections for the curriculum. (Author/ef)

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FINAL REPORT

Project No. 8-0197
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THE DEVELOPMENT OF INSTRUCTIONAL MATERIALS AND TEACHING STRATEGIES ON RACE AND CULTURE IN AMERICAN LIFE

Volume I

John S. Gibson

December 1968

UD 007 885 - Vol 1

U. S. DEPARTMENT OF
HEALTH, EDUCATION, AND WELFARE

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Final Report

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The Development of Instructional Materials and Teaching Strategies on Race and Culture in American Life

Volume I

John S. Gibson

The Lincoln Filene Center for Citizenship and Public Affairs
Tufts University
Medford, Massachusetts 02155

December 1968

The research reported herein was performed pursuant to a grant with the Office of Education, U. S. Department of Health, Education, and Welfare. Contractors undertaking such projects under Government sponsorship are encouraged to express freely their professional judgment in the conduct of the project. Points of view or opinions stated do not, therefore, necessarily represent official Office of Education position or policy.

U. S. DEPARTMENT OF
HEALTH, EDUCATION, AND WELFARE

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UD 007 885 - Vol. 1

Volume I

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The broad dimensions of this study reflect the dedication and expertise of many people. The Director of the Project is particularly indebted to the staff members of the Lincoln Filene Center who have had principal responsibility for the Intergroup Relations Curriculum--Miss Damaris Ames, Director of Elementary Studies; Miss Joyce E. Southard, Assistant Director of Elementary Studies; Mrs. Ann C. Chalmers, Administrative Assistant to the Director; Miss Sandra J. Saba, Executive Secretary; and Mrs. Jan Brown, Administrative Assistant to the Elementary Studies Program. Mr. Wyman Holmes, Director of the Division of Media Services; Dr. Bradbury Seasholes, Director of Political Studies; Miss Miriam C. Berry, Senior Editor; and Dr. William C. Kvaraceus, formerly Director of Youth Studies at the Center and currently Chairman of the Department of Education at Clark University, provided indispensable services in the development of the Intergroup Relations Curriculum. Miss Sandra Lee Malaguti, Mrs. Anthony DiIeso, Miss Pearl A. Castor, and Mrs. Virginia O'Neil gave superb secretarial services. Consultants to the Center whose professional expertise was of great value included Mrs. John Hilbert of the Newton (Massachusetts) school system, Miss Barbara Hafner of the Medford (Massachusetts) school system, and Mr. Major Morris of Education Development Center Resource Center, Roxbury (Massachusetts). Mrs. Hilbert has been a clinical teaching consultant to the Center for three years, and Miss Hafner's contributions to the units on the Indians and the Declaration of Independence were outstanding. Mr. Morris' photographic skills are well represented in this study, and he continues to make important additions to the instructional materials in the Curriculum.

Former members of the Center's staff played key roles in the development of the Curriculum. They include Miss Jane B. Benson, Mrs. Erik C. Esselstyn, Mrs. Douglas Dodds, Miss Vivienne Frachtenberg, and Mrs. Stephen Morse. All were deeply involved in the Arlington (Massachusetts) and Providence (Rhode Island) inservice programs for teachers; and Mrs. Esselstyn, in particular, wrote a number of the learning activities set forth in Volume II of this study.

The work of former associates of the Center is reflected here. Dr. Joseph C. Grannis of Teachers College, Columbia University, chaired the primary level working party during academic 1966-1967 and was responsible for many of the concepts in the learning activities for the early grades presented in Volume II of the study. His associates in this group were Miss Helen Clark, Winchester (Massachusetts) school system; Miss Else Jaffe, Harvard Graduate School of Education; Mrs. Louise C. Smith, Harvard Graduate School of

Education; Miss Melissa Tillman, New School for Children, Boston; and Mrs. Doreen Wilkinson, Lesley-Ellis School, Lesley College, Cambridge, Massachusetts.

The work of the intermediate-grade level working party of academic 1966-1967 is also incorporated in this report. That group, headed by Dr. Gibson, was comprised of Mrs. Hilbert; Mrs. William Davidson and Mr. Frank Lyman of the Lexington (Massachusetts) school system; Mrs. Paul Reinhart, member of the faculty and supervisor for social studies interns, Lesley College, Cambridge; Miss Mary Lou Denning, Lowell (Massachusetts) school system; and Mrs. Bryant Rollins, Hilltop Day Care Center, Roxbury, Massachusetts, and presently at the Harvard Graduate School of Education, Cambridge, Massachusetts.

The Center is also most grateful to the many teachers and administrators of the Title I Project, Lowell, Massachusetts, for their contributions to the teaching of the Curriculum during the summer of 1967, and to the teachers who used the Curriculum in the Castle Square Project, Boston, in the summer of 1968. Dr. Lonnie Carton of the Department of Education, Tufts University, did an excellent job in coordinating this project. Dr. Helen J. Kenney and her associates, especially Mrs. Barbara Harris, conducted early evaluation studies on the Curriculum.

We acknowledge with gratitude the help of the teachers from the Arlington, Cambridge, Boston, Lexington, Medford, Newton, and Winchester (Massachusetts) school systems and the eighty Rhode Island teachers who, through inservice programs, provided vital feedback for advancing the Curriculum in so many respects.

Finally, the Center expresses its deep appreciation to those administration and faculty members of Tufts University who have provided assistance in many ways, and to the officers and members of the Board of Trustees of the Civic Education Foundation, and especially to the late Samuel Barron, Jr., and Albert W. Vanderhoof, for their support and guidance of the Lincoln Filene Center.

John S. Gibson, Director
Lincoln Filene Center for Citizenship
and Public Affairs
Tufts University
January, 1969

Preface

This is a report from the Lincoln Filene Center for Citizenship and Public Affairs, Tufts University, to the United States Office of Education on research and development of an intergroup relations curriculum for use in our nation's elementary schools. The research and development reported in this study were performed pursuant to a grant with the Office of Education, United States Department of Health, Education, and Welfare (No. OEG-1-8-080197-001-057). Contractors undertaking such projects under Government sponsorship are encouraged to express freely their professional judgment in the conduct of the project. Points of view or opinions stated do not, therefore, necessarily represent official Office of Education position or policy.

Section I of this study sets forth the background of the Lincoln Filene Center's research and development on the Intergroup Relations Curriculum, which has received support from the United States Office of Education and from private agencies since March, 1965. Section I follows, in general, the Office's specifications for final reports. These specifications call for an introductory section which should contain the problem of the study, background, related research, project objectives, method of project development, results, discussion, conclusions, implications, recommendations, and summary. Parts A and B of Section I include the problem of the study, background, related research, and project development. We have presented some general propositions about intergroup relations in the United States, some critiques of current educational processes in this area, and some basic recommendations to meet these critiques. Part B is presented at some length because of the significance of the problem at hand and because of the important findings we submit to the Office and the public. Part C includes project development, results, discussion, conclusions, implications, and recommendations. Part D is the summary of the Center's research and development of the Intergroup Relations Curriculum.

This study, in effect, reports the continuation of the Center's curriculum improvement project on race and culture in American life. Previous studies which have been submitted to the Office under this project are cited in Part A, Section I. The present phase of the project began on January 17, 1968, and terminated on September 30, 1968. During that phase, the Lincoln Filene Center was asked to refine, modify, and supplement the instructional units and teaching strategies for intergroup relations education which were contained in previous reports. Section II of this study contains these refinements, modifications, and supplements. Section II, therefore, is the Center's Intergroup

Relations Curriculum as it stands in the fall of 1968. Section III of the study presents an accounting of inservice education for the Curriculum, evaluation, and dissemination procedures. Citations from the three sections are set forth at the end of the study. The contents of the total study reflect the organization of the report. This preface and the table of contents are included in each of the three volumes of this report. Various sections and parts of the study are numbered sequentially in the upper right-hand corner of each page, while the total study is sequentially paginated at the bottom center of each page.

The Lincoln Filene Center is continuing its research, development, inservice programs, and evaluation with respect to the Intergroup Relations Curriculum. Therefore, the entire program set forth in this report is provisional in nature and not designed for commercial publication. The Center is publishing the total study under its own copyright so that distribution of this study may be assured by processes other than the Educational Resources Information Center.

John S. Gibson
Lincoln Filene Center for Citizenship
and Public Affairs
Tufts University
December, 1968

I

The Intergroup Relations Curriculum Project: An Overview

Section I of this study presents an introduction to the Intergroup Relations Curriculum project, some propositions, critiques, and recommendations with respect to intergroup relations in the United States, and the development, results, and conclusions of the Curriculum, which seeks to advance democratic intergroup relations through educational processes in our nation's elementary schools. The broad dimensions of the project have been outlined in the Preface to this study, and Part A of this section contains the background of the project as well as some overarching comments with respect to this study.

I - A

Introduction to the Intergroup Relations Curriculum Project

This study is both a report to the United States Office of Education on research and development under the aegis of a curriculum-improvement project, and also an extensive statement to educators and laymen concerned about improving democratic human relations in the United States through education. The report contains instructional materials, teaching strategies, inservice programming for teachers, evaluation, and instructional resources on intergroup education for elementary schools.

The central message of this broad study is quite clear. A major thrust, if not the major thrust, for improving democratic intergroup relations in the United States must be through the processes of education in the elementary schools of our nation. In general, this challenge and responsibility are not currently being met by personnel and processes in our elementary schools. Research and development, however, now present some specific and tested approaches for advancing democratic intergroup relations among young people through educational processes in our elementary schools.

It is essential that we clarify the term intergroup relations. We are really talking about democratic human relations, or interactions among people which reflect a respect for human dignity and worth and which seek to avoid prejudicial thinking and overt discriminatory behavior. The term intergroup relations is somewhat misleading, because it suggests that members of racial, religious, ethnic, or national-origin groups act in unison and that it is groups, per se, which compete or conflict with one another in the pursuit of the good life in the United States. The idea of "group" relations mistakenly conveys the impression that all members of any one group act in the same manner. One of the key objectives of education in "intergroup relations" is to help young people to realize the harm in stereotyping people who are associated with any group and to have them value a person on the basis of that person's individual qualities as well as the positive attributes of groups to which he belongs or with which he is identified.

Nevertheless, intergroup relations is a widely used concept, and if we understand that our focus is on advancing democratic human relations, then we are on safe ground in referring to our project as the "Intergroup Relations Curriculum" (or simply "Curriculum"). The central objective of the project and the Curriculum is to advance young people toward behavioral objectives which will bring the realities of human relations in our nation much closer to the great ideals of the democratic doctrine.

The background of the Lincoln Filene Center's curriculum improvement project has been stated before and need not occupy much space in this study. Actually, this is a report on the last phase of a project which has received Federal support for a number of years. Although the Lincoln Filene Center has been deeply concerned about advancing the cause of democratic human relations through the process of education since its inception in 1945, the immediate origins of the present project stem from the Center's September, 1963, conference on "Negro Self-Concept." [1] At that time, many of the conferees stressed the view that instructional materials in the schools were grossly inadequate in coping realistically and even honestly with racial and cultural diversity in American life. They pointed out that one of the great needs of education in the United States was to develop tools for learning and teaching strategies, especially at the elementary school level, designed to help grade school students to have a better balanced picture of the racial and cultural differences which have influenced the growth of American life and which play such a vital and vibrant role in our contemporary society.

The Center responded to this need and, following extensive negotiations with the United States Office of Education, contracted with the Office to undertake an extended project concerned with the development of instructional materials on race and culture in American life for elementary school students. Dr. John S. Gibson, Director of the Lincoln Filene Center, and Dr. William C. Kvaraceus, Director of Youth Studies at the Center, served as co-directors of the first phase of the project (March 1, 1965, to April 30, 1966). Miss Astrid C. Anderson was appointed as the project's principal research assistant.

The objectives of the first phase of the project were as follows:

1. Identify basic principles of human behavior in intergroup relations and reasons why individuals, groups, and cultures differ.

2. Update a review of the treatment of racial and cultural diversity and the role of Negroes in existing K-6 instructional materials (readers, social studies texts, language arts books, histories, etc.).

3. Determine, in consultation with historians and social scientists, the kinds of information and concepts about racial and cultural diversity and the Negro in American life which would be appropriate in elementary education.

4. Explore the development of sequences and units of instruction which utilize new materials and instructional innovations and deal with the subject of racial and cultural diversity.

The staff of the Lincoln Filene Center which was assigned to the project convened a small working conference of scholars and specialists in this field in March, 1965, to determine basic guidelines for pursuing these objectives. [2] Staff preparatory work continued during the spring of 1965, leading to a conference of historians and social scientists at the Center on June 18 and 19, 1965, which provided a basic sense of direction and specific recommendations for advancing the objectives of the project. [3]

During the summer and fall of 1965, the Center staff began to organize two working parties to plan and develop pilot materials for student use. One group was organized for the "lower grades" (K-3), while the other was concerned with the "upper grades" (4-6). Some of the specialists mentioned above joined elementary school teachers in these groups to prepare provisional materials which were used in a number of schools during the academic year 1965-66. A description of these materials and student and teacher responses to them were included in the Center's report to the Office on the first phase of the project. [4]

In the meantime, Miss Anderson undertook a broad survey of existing instructional materials for K-6 students (readers, social studies texts, etc.) so that the staff could appraise the messages these materials convey (or do not convey) to students. This survey, contained in the Gibson-Kvaraceus report, found that existing materials were quite inadequate in giving an honest and balanced account of racial and cultural diversity in American life, past and present. Miss Anderson found that the textbooks were more guilty of omission than of commission in the treatment of diversity. During the past four years, a number of other surveys of instructional materials have only reconfirmed Miss Anderson's findings.

The Gibson-Kvaraceus report of April, 1966, completed the first phase of the project, and the Center submitted a new proposal in December, 1965, which sought additional funding to continue the project. Although the United States Office of Education approved the second proposal in the spring of 1966, funds were not available to carry on the project at the level recommended by the readers of the proposal and the Office. Following discussions with the Office, the Center agreed to continue the project, but at one-third the level of funding felt necessary to advance the objectives of the second phase.

As a result of a site visit to the Center by a United States Office team on May 2, 1966, and from conversations with officials at the Office, John S. Gibson, project director, agreed that the staff should give additional attention to evaluation of affective change of students engaged in the pilot use of materials produced by the project, effective teaching strategies used in the handling of project materials in the classroom, and finding means to help a number of school systems to use the materials on a provisional basis. It was agreed with the Office that the second phase of the project should run from September 15, 1966, through September 14, 1967, and that the Center should concentrate on preparing two units--one roughly at the second-grade level (the community) and the other at the fifth-grade level (United States history). The Center undertook the responsibility not only to develop units at these grade levels but also to provide affective evaluation data, to engage in actual classroom teaching, and to suggest teaching strategies which appear to be effective in maximizing the utility of the materials.

In its report to the United States Office of Education of October, 1967, the Center submitted two extensive units dealing with racial and cultural diversity within the context of the community and within the scope of United States history.[5] (See John S. Gibson, The Development of Appropriate Instructional Units and Related Materials on Racial and Cultural Diversity in America. Washington, D. C.: U. S. Department of Health, Education, and

Welfare, Office of Education, Bureau of Research, Final Report, Contract No. OEC-1-7-062140-0256, October, 1967. This report was also published by the Lincoln Filene Center, John S. Gibson, Race and Culture in American Life: A Program for Elementary School Education (Medford, Massachusetts: The Lincoln Filene Center for Citizenship and Public Affairs, Tufts University, December, 1967).

The Lincoln Filene Center has received thousands of requests for information about its research, development, and teacher-education programs based on the project's findings. More than two thousand copies of the project's report have been distributed by the Center. The project director has given many papers and addresses on the project, including a talk to more than 600 delegates to the National Education Association's Conference on the Treatment of Minorities in Textbooks (Washington, D. C., February 9, 1967). Dr. Gibson's paper, entitled "Learning Materials and Minorities: What Medium and What Message?", received very wide circulation. Other Center publications and programs associated with the project included the book, Poverty, Education, and Race Relations, edited by Messrs. Kvaraceus, Gibson, and Curtin (Boston: Allyn and Bacon, Inc., 1967) and "Education and Race Relations," a series of twenty-eight 45-minute television programs (on videotape and kinescope film). This series was funded under Title IV of the Civil Rights Act of 1964 and is available at the Departments of Education of the nine northeastern states. The Center also integrated many concepts and findings of the project into its 1965 and 1966 NDEA Institutes for Teachers of Disadvantaged Youth.

On August 30, 1967, the Center submitted a proposal to the United States Office of Education for continuation of the project. Funding problems precluded Federal support of the project during the remainder of 1967 and early 1968; however, the Office was able to continue its backing of the project starting on January 17, 1968, and terminating on September 30, 1968. Therefore, this report covers Center research, development, inservice programming, and other project details from January 17, 1968, to September 30, 1968.

The Office's commission to the Center for this period was to refine, modify, and expand the instructional materials and teaching strategies developed through August 30, 1967. Between August 30, 1967, and the resumption of Office support on January 17, 1968, the Center continued its research and development with its own resources, and many of the activities in this present report thus reflect this period of private funding.

Section II of the report contains the rationale of this instructional program, the Intergroup Relations Curriculum; the overarching framework of the Curriculum, or the "governing process"; the methodological tools; how to teach the Curriculum; and learning activities and units. An extensive bibliography of instructional resources is also included in this section. Section II, in other words, is the basic statement about the Curriculum as it stands at present and thus represents the contractual obligation by the Center to the Federal Government for "refinement, modification, and expansion of the instructional materials and teaching strategies" developed by the Center during the previous phases of the project.

The significant aspect of Section II is the fact that it contains instructional approaches and teaching strategies for grades one through six and not just for grades two and three, and grade five. Learning activities, used in many kinds of classrooms in grades one through six, are included, as well as two modified units and pictorial approaches to teaching and learning about democratic intergroup relations. Clearly these activities, units, and teaching strategies require considerable further testing in the classroom and revision. The Center staff would hardly claim that they represent any final or completed approach to effective teaching and learning about intergroup relations in the elementary school classroom. The entire content of Section II has been broadly used, however, and does reflect considerable experience, testing, and feedback. While refinement and improvement are always necessary, it is possible to say that Section II is a seasoned instructional program and one worthy of use in any elementary school classroom.

Section III of this report sets forth how the Center has brought the Curriculum to schools and how it has conducted its inservice programs for teachers using the Curriculum. An accounting of dissemination procedures is also presented, as well as current activities and projected plans for presenting the Curriculum to an increasingly larger number of elementary schools in the United States and abroad.

I - B

Intergroup Relations in the United States: Propositions, Critiques, and Recommendations

In Part A of Section I, we stated that educational processes in the elementary schools of the United States may well be the principal means by which we can genuinely improve intergroup relations in this country. To put the matter another way, the future of the democratic civic culture in the United States must rest upon relations and interactions among American citizens based upon mutual respect and human dignity. If the abrasive and often violent nature of relations between and among people from different groups continues, then the very fabric of our civic culture eventually will be torn to shreds. Although many programs and endeavors in our society have sought to advance democratic human relations and to provide assistance to the disadvantaged, our greatest national problem, prejudice and discrimination, continues. It is imperative, therefore, that we do everything possible to solve this problem, and the processes of education may well be the chief means by which we can strive toward this end.

Let us clarify our basic terms. The civic culture in the United States is the fundamental democratic way of life and way of governing in a racially and culturally diverse society. The concept of civic culture is taken from Gabriel A. Almond and Sidney Verba's study, The Civic Culture (Boston: Little, Brown & Company, 1965). A democratic civic culture is one characterized by processes and human relations infused with the ideals of the democratic doctrine. An expanded analysis of this theme within the context of teaching and learning of and by young people may be found in John S. Gibson's Citizenship (San Rafael, California: Dimensions Publishing Company, Dimensions in Early Learning Series, 1969).

We stress the critical importance of elementary school education and of educators. In particular, we are concerned with the latter's capacity and willingness to accept responsibilities for orienting our young people toward effective and democratic living and human relations in a racially and culturally diverse society and world. "Capacity" suggests ability, education, skills, and effectiveness, while "willingness" refers to the desire to be effective, to be sensitive to all kinds of human problems, to empathize with them, and to be dedicated to a search for their solutions.

It is the purpose of this part of Section I to set forth some basic propositions about intergroup relations in the United States; some critiques with respect to educational processes in the area of democratic intergroup relations; and some recommendations for improving these processes. All statements in each of these three segments are supported by research, empirical data, and experiences and evaluation emanating from the teaching of the Curriculum in many kinds of elementary schools. First, we offer a broad statement linking these three segments, and then specific statements with respect to the propositions, critiques, and recommendations. Finally, we present each statement in the three segments and set forth the research, data, experiences, and evaluation to support these statements.

The overview statement is as follows: A major thrust, if not the major thrust, for improving democratic intergroup relations in the United States must be through processes of education in the elementary schools of our nation. In general, this challenge and responsibility are not currently being met by personnel and processes in our elementary schools. Research and development now present, however, some specific and tested approaches for advancing democratic intergroup relations among young people through educational processes in our elementary schools.

1. A major thrust, if not the major thrust, for improving democratic intergroup relations in the United States must be through processes of education in the elementary schools of our nation. Following are propositions advancing this thesis:

    a. There is a clear and pressing need to improve human relations among Americans so that the democratic civic culture of this nation may genuinely reflect and embody the ideals of the democratic doctrine. (pp. 14, 15)

    b. Although many attempts have been made in this direction through legislation, judicial action, employment, housing, urban redevelopment, action by all kinds of organizations, and so on, education is perhaps the most important institution and procedure for advancing democratic human relations in the United States. To paraphrase the Preamble to the Charter of the United Nations Educational, Scientific, and Cultural Organization, if bigotry stems from the minds of men, it is through the minds of men that democratic human relations can best be improved. (pp. 15, 16)

    c. While we are abundantly aware of how much education in human relations takes place in the family, in the environment of the individual, in peer groups, churches and other religious institutions, through media, and in various kinds of organizations, nevertheless the school is the central educational institution for advancing democratic human relations. (pp. 16-18)

d. Although enormous energies have been expended on programs which seek to improve the capacity of the school to advance democratic human relations, including desegregation, integration, compensatory education, improved school buildings and facilities, new technologies, decentralization and community control patterns, and so on, it is submitted that the main focus should be on the actual processes of education. By this we mean that it is such factors as teachers, students, teaching-learning processes, instructional materials, curriculum organization and content, and administrative activity that will be the fundamental agents of change toward better democratic human relations through education in our schools. (pp. 18-20)

e. While considerable effort is being directed toward improving these processes at all age levels, the principal point of intervention and concentration should be at the age levels of five through twelve, where young people acquire their basic attitudes and values with respect to intergroup relations. (pp. 20-22)

2. The challenge and responsibility of improving democratic intergroup relations in the United States through processes of education in the elementary schools of our nation are not currently being met.

a. Most schools lack specific educational objectives for improving democratic human relations and assume that "citizenship education" as a rather vague goal will generally suffice. (pp. 23, 24)

b. Most elementary school teachers are inadequately prepared for teaching about democratic human relations and only rarely receive effective and relevant inservice education in this field. Furthermore, many teachers feel uneasy about teaching what often is considered to be sensitive subject matter in the classroom, and they generally lack the skills necessary for effective teaching about democratic human relations. (pp. 24-26)

c. Too often it is assumed that elementary school learners or students know little or nothing about racial and cultural diversity and that they should not be exposed to intergroup relations education in the classroom, because this might well make them more prejudiced than would be the case if they had no exposure to intergroup relations in the school. Other assumptions and views about learners are that some by nature are less intelligent than others and therefore that such young people, usually inner-city blacks, cannot learn as much or as well as others. As we shall see, these assumptions are quite invalid. (pp. 27, 28)

d. The teaching-learning process in intergroup relations is generally characterized by teachers lecturing or exhorting students to be "good citizens" and thus by little or no participation by students in the process; by avoiding emotions or sensitive confrontations among students and between students and teachers in the classroom; and often by the absence of significant links between the ideals of the democratic society and the real life situations of many students. (pp. 29-33)

e. It is generally assumed that instructional materials which have pictures of black students, stories about blacks in the suburbs, and considerable emphasis on key black figures of history, or which take the form of units on black history and so on, serve to make a substantial improvement in the teaching and learning about democratic human relations. This assumption is invalid. (pp. 33-41)

f. The usual structure and content of the elementary school curriculum do not lend themselves to advancing democratic human relations through education. (pp. 41, 42)

g. School administrators must also bear guilt for not improving education in intergroup relations if they assume that "integrated" instructional materials are making a significant contribution to the cause; if they do not lend support to teachers who in various ways seek to better the situation; if they let culturally biased IQ tests serve as the main basis for determining intelligence; if they do not permit flexibility in scheduling and curriculum reorganization; and if they do not seize opportunities for many kinds of integrated learning situations among students. (pp. 42-45)

3. Research and development now present some specific and tested approaches for advancing democratic intergroup relations among young people through educational processes in our elementary schools.

- a. The following are concrete and attainable behavioral objectives in intergroup relations for elementary (and all) students: (pp. 45-47)
  - i. To advance the child's positive self-concept.
  - ii. To help the child to reduce stereotypic and prejudicial thinking and overt discrimination with respect to all kinds of groupings of human beings.
  - iii. To assist the child in realizing that there are many differences among people within groupings or categories of people based on sex, age, race, ethnic classification, national origin, profession or employment, region (e.g., "Southerner," "New Englander"), and level of education.
  - iv. To give the child a very realistic understanding of the past and the present, including the many contributions to the development of America by people from a wide variety of groupings and nations.
  - v. To encourage the child to be an active participant in the teaching-learning process in the school.
  - vi. To suggest ways by which all individuals may contribute toward bringing the realities of the democratic civic culture closer to its ideals.
- b. With respect to teachers, we recommend: (pp. 47-49)
  - i. More effective teaching and specific courses in intergroup relations in the preservice education of teachers going into elementary school education.
  - ii. Extensive inservice education in intergroup relations, with opportunities for modified forms

of sensitivity training; study of some basic writings in the field; depth exposure to and teaching of specific intergroup relations curricula; group discussions of experiences in classroom teaching of such curricula; opportunities to examine many kinds of instructional resources (for students and teachers) in intergroup relations; and evaluation of such inservice programs so that they can be constantly improved.

iii. A clear and definite understanding by teachers that all physically and mentally healthy children can learn and learn well irrespective of their inclusion in any racial, religious, ethnic, or national-origin category.

iv. That teachers view their students as distinct and unique individuals and that the students receive as much individual attention from the teacher as is humanly possible.

v. That the teaching by the teacher maximize possibilities for students to participate with her in the teaching-learning process, that it be dramatic and articulate, that it demonstrate compassion for the disadvantaged, and that it genuinely reflect the vital importance of the role of the teacher himself or herself in advancing democratic intergroup relations in the United States.

c. With respect to students, we would hope that they would be considered delightful human beings; capable of learning and learning well irrespective of inclusion in any racial, religious, ethnic, or national-origin category; naturally having positive and negative biases and prejudices about all kinds of people and groups; but having the potential to be reached through the teaching-learning process so as substantially to reduce such negative biases and prejudices. (pp. 49, 50)

d. With respect to the teaching-learning process, we recommend: (pp. 50-53)

   i. That the process be oriented toward advancing students to specific goals or objectives for intergroup relations education.

   ii. That the realities of life in America be explored in the classroom and that the community be used as a classroom itself.

   iii. That students fully participate in the classroom teaching-learning process.

   iv. That the emotions, sensitivities, confrontations, testing, probing, challenging, and other affective interactions associated with relations among all kinds of different human beings be made a significant part of the teaching-learning process.

   v. That the process of intergroup relations education not be neglected in the various kinds of classrooms which are basically homogeneous in terms of race, national origin, ethnic categories, or religion, so that students in a homogeneous situation may learn about other categories of human beings.

e. With respect to instructional materials, we feel that books with integrated pictures and stories and units devoted to black history or some other specific group are an improvement over instructional materials used before the 1960's, but that, nevertheless, some very innovative designs and approaches to instructional resources should also be used in the classroom. Specifically, we recommend that students have ample opportunity to develop and even write their own materials or portfolios by drawing from their experiences, observations, magazines, newspapers, and other sources. These portfolios should be an integral part of an intergroup relations curriculum and should reflect inductive teaching and discovery and inquiry by the student. Textbook publishers should also make significant contributions by focusing their materials more on inductive processes, multimedia, emotions, the realities of life in our society, and a balanced presentation of man and society in the United States, yesterday and today. (pp. 53, 54)

f. We recommend that the structure and content of the curriculum be organized to meet our recommendations with respect to teachers and teaching, students and learning, the teaching-learning process, and instructional materials. This includes flexibility in scheduling (especially to give time for teacher interactions); subject matter which will better enable teachers to meet their obligations in intergroup relations education; provisions for visitations among students from different kinds of schools; and other recommendations which many experts have submitted with respect to curriculum. (pp. 54-56)

g. We recommend that administrators acquaint themselves with desirable goals for intergroup relations education and lend every possible support to teachers and educational processes designed to advance students toward those goals. Administrators should participate with teachers in inservice programs, especially in modified sensitivity-training processes, so that they may become thoroughly familiar with the needed processes and procedures designed to improve intergroup relations in the schools. (pp. 56, 57)

1. A major thrust, if not the major thrust, for improving democratic intergroup relations in the United States must be through the processes of education in the elementary schools of our nation.

a. There is a clear and pressing need to improve human relations among Americans so that the democratic civic culture of this nation may genuinely reflect and embody the ideals of the democratic doctrine.

Supportive Research and Findings

The Report of the National Advisory Commission on Civil Disorders (New York: Bantam Books, 1968) set forth in considerable detail the status of human relations in the United States in our time. The Commission, headed by Governor Kerner of Illinois, explored in depth the causes and nature of the urban riots of the summer of 1967. A perusal of the Commission's findings reveals the critical nature of intergroup relations in the United States. Among the many other reports and research projects in this area is the report by the Governor's (California) Commission on the Los Angeles riots of August, 1965. This report entitled Violence in the City--An End or a Beginning? (Los Angeles, December 2, 1965) was submitted by the Commission's chairman, John A. McCone. It is hardly necessary to set forth additional data to document this proposition.

b. Although many attempts have been made to improve democratic intergroup relations through legislation, judicial action, employment, housing, urban redevelopment, action by all kinds of organizations, and so on, education is perhaps the most important institution and procedure for advancing democratic human relations in the United States. To paraphrase the Preamble to the Charter of the United Nations Educational, Scientific, and Cultural Organization, if bigotry stems from the minds of men, it is through the minds of men that democratic human relations can best be improved.

Supportive Research and Findings

There is no conceivable doubt that the environmental reality of many Americans, especially the disadvantaged in the inner cities, contributes to abrasive relations among people from all kinds of groups. Better housing, expanding employment and economic opportunities, laws, court action, and concerted efforts by many kinds of organizations will reduce tensions among people and will advance the democratic doctrine in many ways. The theory of this proposition, however, is that stereotypes and prejudices which lead to overt discrimination are acquired through mental processes, and thus it is largely through the mind and by education that we must attack the roots of prejudice and discrimination in our society.

The main "hope centers on education" to reverse the tide of discrimination. (Violence in the City, ibid., p. 49) "We believe that public education is one of the few--perhaps the only--major vehicles for achieving a constructive solution to the racial crisis that threatens the existence of our country. Public education as an agency of society can be properly directed to serve that great purpose." (Integrated Education, July-August, 1968, pp. 22-23, published by the Integrated Education Associates and edited by Meyer Weinberg) See also John S. Coleman, et al., Equality of Educational Opportunity (Washington, D. C.: United States Government Printing Office, 1966).

We also hold with Gordon W. Allport: "While education--especially specific intercultural education--apparently helps engender tolerance, we note that it by no means invariably does so. The correlation is appreciable /between education and tolerance/but not high. Therefore we cannot agree with those enthusiasts who claim that 'the whole problem of prejudice is a matter of education.'" (Gordon W. Allport, The Nature of Prejudice. Garden City, New York: Doubleday, Anchor Books, 1958) We would not claim that education would solve "the whole problem of prejudice." On the other hand, since the publication of this book, much research has indicated that the processes of education in the schools can do much more than they have to reduce prejudice and advance democratic human relations (not "tolerance" --a term which is condescending and therefore unacceptable).

c. While we are abundantly aware of how much education in human relations takes place in the family, in the environment of the individual, in peer groups, churches and other religious institutions, through media, and in various kinds of organizations, nevertheless the school is the central educational institution for advancing democratic human relations.

Supportive Research and Findings

"Education" constantly takes place, whether in schools or in many other institutions and environments or by groups and media. We tend to agree with Marshall McLuhan that "more instruction is going on outside the classroom--many times more every minute of the day than goes on inside the classroom. That is, the amount of information that is embedded in young minds per minute outside the classroom far exceeds anything that happens inside the classroom . . . and this is going to increase enormously." (Marshall McLuhan, "From Instruction to Discovery" in The Teacher's Guide to Media and Methods, October, 1966, pp. 8-9)

The school, however, is the critical public agency in the domain of education in intergroup relations. Professor Jack Dennis makes this incisive observation:

> Anyone who initiates an investigation into the essential forces at work in the transmission of a political culture from one generation to the next, and does this within the context of a national modern society, is almost forced to pay attention to the role of the school. The reasons for this lie in great part in the very definition of the goals of the school system in a modern society. The school normally represents the official, overt, deliberate attempt of a society to reproduce its characteristic patterns of behavior, as well as to provide for future adaptiveness . . . it is likely to be society's foremost official agency for inculcating supportive orientations toward the political community, the regime, the government, the political system as a whole and for defining the role of individuals within the system. (Jack Dennis, The Study of the Role of the School in Political Socialization. Medford, Massachusetts: Lincoln Filene Center, Tufts University, 1965, op. cit., p. 1)

A leading scholar of politics notes that "all national educational systems indoctrinate the oncoming generation with the basic outlooks and values of the political order." (V. O. Key, Jr., Public Opinion and American Democracy. New York: Alfred A. Knopf, Inc., 1961, p. 31) Two other authorities note that "the public school appears to be the most important and effective instrument of political socialization in the United States." (Robert D. Hess and Judith V. Torney, The Development of Political Attitudes in Children. Chicago: Aldine Publishing Company, 1967, p. 101)

One might claim that these are views with respect to the political socialization of the child and therefore not applicable to education in intergroup relations. As we shall note below, the many studies we have seen with respect to how young children acquire political attitudes and values have direct relevance to how they develop attitudes and values toward intergroup relations. It is of particular importance to point out that both politics and intergroup relations are largely in the affective domain--that of feelings, attitudes, values, emotions, and sensitivities. Thus the research pinpointing the vital importance of the school as the central public agency for political learning is definitely applicable to the role of the school in the realm of intergroup relations education. And who would deny the fact that such terms as "political culture" (Dennis) and "political order" (Key) are essential to any discussion of intergroup relations in our society?

Society and Education, by Robert J. Havighurst, Bernice L. Neugarten, and Jacqueline M. Falk (Boston: Allyn and Bacon, Inc., 1968), provides much research concerning the importance of the school as an agent of socialization and social change in society. See also John P. DeCecco, Human Learning in the School (New York: Holt, Rinehart & Winston, Inc., 1967).

> d. Although enormous energies have been expended on extensive programs which seek to improve the capacity of the school to advance democratic human relations, including desegregation, integration, compensatory education, improved school buildings and facilities, new technologies, decentralization and community control patterns, and so on, it is submitted that the main focus should be on the actual processes of education. By this we mean that it is such factors as teachers, students, teaching-learning processes, instructional materials, curriculum organization and content, and administrative activity that will be the fundamental agents of change toward better democratic human relations through education in our schools.

Supportive Research and Findings

> We are convinced that a most pervasive problem in American schooling is the need for improving instructional techniques and processes. In any national effort to improve our schools the decision-makers at all levels of education, and the public as well, must give immediate attention to the principles and methods of teaching and learning.

This important statement is contained in the study Innovation in Education: New Directions for the American School (New York: Committee for Economic Development, July, 1968) and represents the views of some leading American citizens and educators. The central point of that study and many others is that the key element of education in the school, the teaching-learning process, too often and for too long has been given a priority lower than other schemes for educational improvement, such as daring mixtures of bricks, mortar, and glass in the construction of a new school, or bussing of students. This is, of course, not to deny the contributions of other programs and policies designed to advance democratic human relations through the schools. It is only to say that the prime focus should be on educational process in the classrooms. Boston City Councilman Thomas I. Atkins pointed out that "every year we'll find at least one more school racially imbalanced. But I'm not convinced there's any one to one relationship between segregation and bad education. There's more of a relation to bad education from bad teaching, bad curriculum." (The Boston Herald Traveler, December 4, 1968)

The research and evaluation dealing with the extent to which integration, decentralization, compensatory education, innovative technologies, and new school facilities are making a genuine contribution to improving democratic human relations among young people are mixed and varied. Let us assume, however, that a racially integrated classroom--whether it is brought about by redrawing district lines or by bussing--does help young people from different backgrounds to appreciate and understand one another better than before. Would this really be the case if these children were exposed to a bigoted teacher, didactic teaching, ancient instructional materials, an inflexible curriculum, and no attempt through the process of education itself to advance these students toward desirable educational goals in intergroup relations?

When people talk or write about improving intergroup relations through education in the schools, they spend inordinate amounts of time on practically all dimensions of education but the actual process. When they touch on process, it is too often a touch and then on to such matters as integration or new school buildings. The Kerner Report (op. cit.) did recommend some process changes; however, it never mentioned such vital elements in the process as inductive teaching, discovery by the learner, teacher attitudes, flexible curricula, and so on, which are absolutely essential to any prospect of advancing intergroup relations through education in the schools. In other instances, attempts at educational change which presumably have some association with intergroup relations become immersed in politics and community conflict. Wallace Roberts in his article, "The Battle for Urban Schools" (Saturday Review, November 16, 1968, pp. 97 ff.), points out that the protracted teachers' strike in New York City in the fall of 1968 was one gigantic power play among groups seeking to advance their respective vested interests. The main losers, of course, were students; and in this and other situations, very little or no attention is paid to processes which can help them to become better citizens in a racially and culturally diverse society.

Our basic point is that all the other programs, activities, and policies which seek to improve intergroup relations through education in our schools will have little value if the actual teaching-learning process in the classrooms is not advancing students toward desired objectives for democratic intergroup relations in our society. It is submitted that our central efforts should be in improving all dimensions and components of this process.

e. While considerable effort is being directed toward improving the teaching-learning processes at all age levels, the principal point of intervention and concentration should be at the age levels of five through twelve, where young people acquire their basic attitudes and values with respect to intergroup relations.

Supportive Research and Findings

> . . . the kinds of explanation and hence of understanding of human behavior that one comes to favor are set fairly early in life. . . . once they are set, it is most difficult to upset them. . . . these early and deeply set explanatory principles serve as the main guidelines to thinking about all subsequent social problems.

This authoritative statement by Professor Melvin Tumin (Roy D. Price, ed., Needed Research in the Teaching of the Social Studies. Washington, D. C.: National Council for the Social Studies, 1964, p. 46) reaffirms the point many have made for years--that the values, attitudes, and emotions preadolescents acquire in the process of their being socialized into the American civic culture (or any civic culture) tend to be with them throughout their lives. Our central point with respect to the above proposition is that values and attitudes supportive of democratic intergroup relations can be and should be developed in young children through processes of education in the elementary school.

There are, of course, many agents of socialization which orient the child into the civic culture and which transmit the values of that culture to the young. Furthermore, there are many categories of socialization. Some are politics, intergroup relations, sex, economics, manners, and so on. Earlier we noted that we have drawn from many studies of political socialization to shed more light on the intergroup relations socialization of the child. The principal connective link between the two is in the area of values, attitudes, feelings, and emotions--or the affective domain of education and/or socialization. We have found many interesting parallels also between intergroup relations socialization and sexual socialization. (See Ira L. Reiss, "The Sexual Renaissance in America," a special edition of The Journal of Social Issues, April, 1966. The statement on page 19 is of particular interest." . . . /Freud's main contention/ that normal heterosexual development is determined by a child's familial relationships and social experiences rather than by simple biological factors, seems to be borne out by available data.") This suggests comparative research and approaches to the affective socialization of the child into the American culture.

As we view the research dealing with how young people acquire attitudes and values about sameness and difference among human beings in our society, we find that the family and the child's "social experiences" (and not biological factors) are the most powerful forces in the shaping of early attitudes and values. The following studies are of particular importance in this connection: Allport, op cit., especially Chapter 18, "The Young Child," and Chapter 19, "Later Learning"; Kenneth B. Clark, Prejudice and Your Child (Boston: Beacon Press, 1963, 2nd edition); Mary Ellen Goodman, Race Awareness in Young Children (Cambridge: Addison-Wesley Press, Inc., 1952); and Helen G. Trager and Marian Radke Yarrow, They Learn What They Live: Prejudice in Young Children (New York: Harper & Brothers, 1952).

There are, of course, many studies which take up the matter of the transmission of "group characteristics" and intelligence through genes. A very major thesis of intergroup relations education is that the behavior of the person is not attributable to the color of his skin, his national origin, his religion, or his ethnic identity. Social behavior is learned or imitated and is not innate. A broad study on this matter which had intelligence as its central focus is that of Melvin M. Tumin entitled Race and Intelligence (New York: Anti-Defamation League of B'nai B'rith, 1963). This UNESCO-sponsored study declared that there were no measurable differences between what is due to innate capacity and what is the result of environmental influences, training, and education. Tests which made allowance for most differences in environmental opportunities showed essential similarity in mental characteristics among all human groups. Many other studies support this point.

Therefore, prejudice and stereotypic thinking and acting clearly are learned by very young people from their families and their environmental situations. Studies focusing on the preschool affective development of the child include the following: Martin Deutsch, Irwin Katz, and Arthur R. Jensen, eds., Social Class, Race, and Psychological Development (New York: Holt, Rinehart & Winston, Inc., 1968); Judith D. R. Porter, Racial Concept Formation in Pre-School Children (Ithaca: Cornell University Press, 1961);

and Samuel G. Sava, "When Learning Comes Easy," Saturday Review, November 16, 1968, pp. 102 ff.

In brief, many children come to kindergarten or the first grade with fairly fixed views about themselves and others. Minority-group children, especially blacks, become aware of their life situation by the age of four or five. Irrespective of learning their plight from parents, they realize from environmental and, in particular, from media messages that they occupy an inferior status in American life. They learn about this status very early in life. White children receive messages generally supportive of their position from environments and media. For many young black children, patterns of negative self-concept and self-dislike become imbedded in their personalities well before they enter school. They, as well as white children, tend to internalize negative evaluations of blacks and positive appraisals of whites. Many black children express the wish to be white. See Clark, op. cit., John Fisher, "Race and Reconciliation: The Role of the School" in Daedalus, Winter, 1966; and Goodman and Porter, op. cit.

We have firmly stated that the school and the processes of education should attack this problem. Some might say that the school has no role whatever in affecting values and attitudes of the young. It is our claim, however, that the school must assume this obligation. Unconsciously or consciously, the school, school personnel, instructional materials, and the teaching-learning process have not been effective in advancing democratic intergroup relations among the young people who enter school doors for the first time. And unless the school, educational processes and personnel attack the problem of prejudice and bigotry in our society--a problem which begins even before the child comes to school--there will be little or no opportunity to reverse the situation once he enters the adolescent phase of his life. Therefore, the critical point of intervention by the major public agency which can attack the problem of adverse intergroup relations in our society is during the elementary school years of the child.

For the reader who wants further research and bibliographical references on the intergroup relations socialization of the child, we recommend a doctoral dissertation by Edward C. Clawson entitled A Study of Attitudes of Prejudice Against Negroes in an All-White Community (Pennsylvania State University, Graduate School, Department of Elementary Education, 1968).

2. The challenge and responsibility of improving intergroup relations in the United States through processes of education in the elementary schools of our nation are not currently being met.

This broad critique has seven dimensions, all dealing with the elements of education. They are concerned with educational objectives, teachers, students, the teaching-learning process, instructional materials, the curriculum, and the school administrators responsible for the process of education in the elementary school.

a. Most schools lack specific educational objectives for improving democratic human relations and assume that "citizenship education" as a rather vague goal will generally suffice.

Supportive Research and Findings

Although it is generally true that the vast majority of schools in the United States have as one of their major objectives the molding of "good citizens," we know of only a very few which articulate in any precise manner what this goal means in terms of processes which help to advance young people toward democratic intergroup relations. Without specific educational objectives, those responsible for the process of education have no real understanding of the direction in which they are leading students, have no effective means of relating processes to objectives, and have no way of evaluating the cognitive and affective development of the learner with respect to his advance toward objectives.

Melvin Tumin notes the following:

> . . . the schools are for children; /curriculum/ whatever it includes, is good or bad depending on what it does for students; and no amount of curriculum reform will have the slightest significance if it doesn't ask the right kind of questions at the outset.
>
> There is one major question when choosing (or developing) a curriculum: What do we want our children to become? If we translate this question into somewhat more operational questions, these would include: What do we want our children to value? What do we want them to be able to feel and see and hear and smell and touch? From what do we want them to learn to get pleasure? What do we want them to understand about themselves and the world of nature and man? How do

> we want them to behave toward other human beings? To what do we want them to be inclined to commit themselves? What technical abilities do we wish to cultivate in them?
>
> . . . Then we can ask, sensibly, what has to be present in the way of teacher behavior, student behavior, materials, experiences, and supporting school factors that will enable that relationship to produce the desired outcome in the child? (Melvin M. Tumin, "Teaching in America," Saturday Review, October 21, 1967, p. 21)

Professor Tumin cites the need for goals before we can address ourselves to what is needed to improve the process of education. We thus are critical, first, of the general absence of specific educational goals for students in our schools in the area of intergroup relations.

b. Most elementary school teachers are inadequately prepared for teaching about democratic human relations and only rarely receive effective and relevant inservice education in this field. Furthermore, many teachers feel uneasy about teaching what often is considered to be sensitive subject matter in the classroom, and they generally lack the skills necessary for effective teaching about democratic human relations.

Supportive Research and Findings

i. Preservice education in intergroup relations:

Unfortunately, the Kerner Report (op. cit.) does not mention education in its sections on "What Happened?" and "Why Did it Happen?" with respect to the civil disorders of 1967. In the section of the report entitled "What Can Be Done?," however, the inadequacies of teachers and teaching are cited (see pages 428-430), and the report calls for major changes in the preservice education of teachers in intergroup relations and with respect to the disadvantaged. The issue is not only preparing people for inner-city teaching, however--the problem is much broader. With very few exceptions, colleges, schools, and departments of education are doing remarkably little to prepare teachers going into all kinds of elementary schools in the United States as persons and as teachers to meet the challenges of advancing democratic intergroup relations through education. One professor of education asks, "Are we preparing teachers to have a thorough understanding of what racism in education is and what the roles and responsibilities of teachers are? No, we are not. The time is late. Time is not on our side." (Integrated Education, edited by Meyer Weinberg, July-August, 1968, p. 22)

Although many people are asking this kind of question, few of those with responsibility for the preservice education of our teachers are doing much about it. The Lincoln Filene Center has made a content analysis of the textbooks most widely used in elementary social studies education, where one would expect to find the principal focus on intergroup relations. Again, the near vacuum is amazing and incomprehensible. See, for instance, a recent textbook widely used in this area, Ralph C. Preston, Teaching Social Studies in the Elementary School (New York: Holt, Rinehart & Winston, 3rd edition). It is true, of course, that many schools of education, especially the better ones, do have some courses and programs in intergroup relations; however, there appears to be little concerted attention to the broad problem of education in intergroup relations for the beginning teacher.

ii. Inservice education in intergroup relations:

Again, as a general observation, we submit that inservice educational programs for teachers in intergroup relations are few and weak. Title XI (National Defense Education Act) institutes for teachers of disadvantaged youth have addressed themselves to this area; however, these institutes have reached a very small percentage of elementary school teachers in the United States, and some evaluation of the effectiveness of these institutes reveals that the participants became polarized with respect to the main problems of intergroup relations and education of the advantaged. This certainly was the experience of the Lincoln Filene Center's two institutes in this area. Some inservice programs for teachers in intergroup relations certainly are making an important contribution to improving intergroup relations education. The vast majority of school systems in the United States, however, are doing very little or nothing to provide effective inservice educational programs in this area for their teaching staff.

iii. Uneasiness and lack of teacher sensitivity in teaching about intergroup relations in the classroom:

Responses to pre-audits in Lincoln Filene Center inservice teacher education programs in intergroup relations repeatedly indicate that teachers feel very uneasy in discussing intergroup relations in the classroom. Some (probably the more prejudiced) say that this is not a problem, that their children are not prejudiced, and that this is not a proper subject for study in the elementary school classroom (see 2-c, below). There is no doubt that teachers without adequate education and training will naturally feel uneasy in bringing intergroup relations into the teaching-learning process. It is also true that many fine teachers do a genuinely effective job in this area. We only cite the overall problem (and thus the need for effective preservice and inservice education).

We also make the point that teachers must become sensitive to the emotional issues and problems of intergroup relations and must become aware of their own prejudices and shortcomings with respect to those who are different from them. The minority of teachers who are overtly bigoted are substantially contributing to the deterioration of democratic human relations among those with whom they come in contact. Nathan Wright notes, with respect to the civil disorders of the summer of 1967 and other inner-city riots by young people, "It was the teacher's bigotry or ignorance that made them lash out violently." (Let's Work Together. New York: Hawthorne Books, Inc., 1968, p. 69)

iv. Lack of skills necessary for effective teaching about democratic intergroup relations:

Effective teaching about intergroup relations calls for not only the sensitive teacher but also one who has the skills for enabling students to explore in the classroom the nature and realities of the diversity of the American society. Skills are needed for handling classroom dialogues and confrontations, many of which might be abrasive and emotional. The overarching approach so essential to effective teaching about intergroup relations in the classroom is the process of inductive teaching so that students can engage in inquiry, discovery, and other means of probing the basic fundamentals of intergroup relations. As we shall note in some detail in 2-c below, far too many teachers lack the skills needed.

Our comments with respect to teachers are not intended to be critical of teachers as persons. Our principal focus is on how little we are doing as a nation to equip our teachers to be truly effective agents of socialization in orienting our elementary school children into a democratic civic culture, one that ideally should reflect the richness of diversity in the American society. It is essential to be aware of the extensive shortcomings of teacher preparation, sensitivities, and skills so that we can cite specific measures to remedy this situation.

c. Too often it is assumed that elementary school learners or students know little or nothing about racial and cultural diversity and that they should not be exposed in the classroom to education in intergroup relations because this might well make them more prejudiced than would be the case if they had no exposure to intergroup relations in the school. Other assumptions and views about learners are that some by nature are less intelligent than others and therefore that such young people, especially inner-city blacks, cannot learn as much or as well as others. As we shall see, these assumptions are quite invalid.

Supportive Research and Findings

i. Elementary school children know little or nothing about racial and cultural diversity:

Research cited on page 22 of this section should dispel the notion that elementary school children are not aware of the diversity of people in our society. It points out that much of this "awareness" is characterized by prejudicial thinking and discriminatory overt behavior by some young children toward some others. Patterns of prejudice and stereotyping begin quite early; we do not need to repeat this point. Nevertheless, Lincoln Filene Center pre-audits from teachers participating in Center inservice institutes in intergroup relations reveal that 54% of these teachers feel their students have little or no awareness of skin-color, religious, or ethnic differences among people.

ii. Exposure to intergroup relations in the elementary school classroom might well make children more prejudiced toward others who are different from them:

Some teachers make this claim, probably as a camouflage for not doing anything about education in intergroup relations. We know of no available data which say that an effective program of intergroup relations at the elementary school level will make children more prejudiced. We do know, however, that the absence of a viable program in intergroup relations in the classroom does not mean that the elementary school child is not getting an education in intergroup relations outside the classroom. The same point can be made about sex education and many other areas of the socialization of the child. We have noted on page 16 of this section that far more human relations or social education takes place outside the classroom than within. See Raymond B. Cattell and H. John Butcher, The Prediction of Achievement and Creativity (Indianapolis: The Bobbs-Merrill Company, Inc., 1968), especially Chapter 12, which focuses upon educational achievement in a variety of racial and regional groups, the correlation of economic level and social class, and the correlations of school, neighborhood, facilities, and atmosphere. A number of research findings are cited with respect to the impact of environment on differences between the races and the point is made that no research results exist to suggest that differences in learning are inherent (see iii below). The impact of media upon the intergroup relations awareness of the child tells us how much he learns or absorbs outside the classroom. See Center Forum (The Center for Urban Education) and its issue of October 20, 1968, on the impact of television in the lives of poor children. See also Wilbur Schram, Jack Lyle, and Edwin B. Parker, Television in the Lives of Our Children (Palo Alto, California: Stanford University Press, 1961). To claim, then, that education in intergroup relations should not take place in the classroom because a discussion and examination of differences among people might make children become more prejudiced is to assume (1) that no intergroup relations education takes place among young people; (2) that even if it does, it should take place outside of the classroom; or (3) that even if one claims it should be part of the school's curriculum, it will only worsen intergroup relations among children--or all three.

iii. Some students by nature (usually nonwhites) cannot learn as well as others (usually whites):

On page 21 of this section, we offered research and findings to oppose the thesis that human behavioral differences are based upon nature and not nurture. Much miseducation in the area of intergroup relations may be traced to assumptions by teachers, administrators, and many others that blacks, Indians, and people from other nonwhite groupings are poor or slow learners by nature. Translated into educational processes, these assumptions have been devastating with respect to the chances of children who are not white to share equal educational opportunity with whites. One can cite the Coleman Report (op.cit.) and other studies to confirm the point that many children, blacks in particular, "don't learn because teachers don't expect them to." See Robert Rosenthal and Lenore Jackson, Pygmalion in the Classroom (New York: Holt, Rinehart & Winston, Inc., 1968). William H. Boyer and Paul Walsh, in their brilliant article in Saturday Review of October 19, 1968, entitled, "Are Children Born Unequal?" make these exceptionally important comments:

> The metaphysics of natural inequality has served aristocracies well . . . . people are usually assumed to be not only different

in appearance but also innately unequal in intellectual capacity and therefore unequal in capacity to learn. Part of the problem is the way "intelligence" is defined. It can be defined in many different ways, each leading to a somewhat different educational direction. We can view it as environmental adaptation, as ability to solve problems, as ability to use logical convergent thinking, or it can emphasize divergent thinking and the creation of ideas and problems. When intelligence is defined as abstract verbal-conceptual ability drawing on modal experiences of middle class environment, as it is in most IQ tests, a selection has been made which excludes many other plausible and often more useful directions. What is particularly important is whether intelligence is defined primarily as the input or the output. The input is not subject to control, but the output depends on experience; so it is intelligence as output that should be the central concern of the educator.

Intelligence and learning are many things, and too often the measures we use for judging them are not those which reflect the diversity of our society or the "output" behaviors necessary for the support and strengthening of that society. With respect to this issue as it affects the disadvantaged child, see Joe L. Frost and Glenn R. Hawkes (ed.), The Disadvantaged Child: Issues and Innovations (Boston: Houghton Mifflin Company, 1966); Frank Riessman, The Culturally Deprived Child (New York: Harper & Row Publishers, 1962); and Staten W. Webster, The Disadvantaged Learner: Knowing, Understanding, Educating (San Francisco: Chandler Publishing Company, 1966).

Our concern is for all elementary school children and not just for the economically disadvantaged. An excellent study of how white, suburban children are miseducated with respect to democratic intergroup relations and the diversity of American society is that by Alice Miel in her The Shortchanged Children of Suburbia (New York: Institute Human Relations Press, 1967). In suburbia and affluent areas of urban centers, it is widely assumed that white children can learn better and more than those who are not white. The young white student, however, is too often walled off from the diverse nature of his society, and his education, which reflects this attitude, does not equip him with the learnings and behaviors he needs to live effectively in an integrated society. This student is shortchanged in his lack of contact with diverse elements of American society.

d. The teaching-learning process in intergroup relations is generally characterized by teachers lecturing or exhorting students to be "good citizens" and thus by

> little or no participation by students in the process; by avoiding emotions or sensitive confrontations among students and between students and teachers in the classroom; and often by the absence of significant links between the ideals of the democratic society and the real life situations of many students.

Supportive Research and Findings

i. The teaching-learning process in intergroup relations is generally characterized by teachers' lectures or exhortations to students to be "good citizens" and thus includes little or no student participation in the process:

Unfortunately, this statement can be applied to too much of the process of education in American schools. It is, however, directly pertinent to the matter of education in intergroup relations. Studies by Arno Bellac at Teachers College, Columbia University, and by others, reveal how much teachers dominate each classroom and thus hinder students from participating in the teaching-learning process.

What is the significance of student participation in this process? The answer is that the extent to which we deprive a student of participation in the teaching-learning process in the school may well be the extent to which we reduce his capacity to be an effective participant as an adult citizen in later years. Sidney Verba points out that "in a society where participation is a value, inability to participate represents a severe deprivation." ("Democratic Participation" in The Annals of the American Academy of Political and Social Science, September, 1967, p. 53) The skills and habits fundamental to effective participation must be acquired early, and this means during elementary school education. But the problem goes further. Participation in the teaching-learning process helps the student to learn more, to learn better, and to become a more effective participant in the community at large. On the first two points, see Henry E. Kagan, Changing the Attitude of Christian Toward Jew: A Psychological Approach Through Religion (New York: Columbia University Press, 1952); Benjamin Bloom, "Thought Processes in Lectures and Discussions," in Journal of General Education, July, 1954, pp. 160-169; and David C. Dietrick, "Review of Research" in Hill's A Comparative Study of Lecture and Discussion Methods (New York: Fund for Adult Education, 1960, pp. 90-118). On the protracted value of participation in the educational process, see Verba, op. cit. The central point is that young people will not be better "democratic citizens" in intergroup relations if they are told to "love their neighbor," to memorize this, and are denied the opportunity to find out about "neighbors" through processes of discovery and inquiry--or through participatory activities in the teaching-learning process. Hess notes that "exposure to such rhetoric as that of the Bill of Rights does very little to bring about effective understanding of how an individual may interact with the system to support it or change it." (Robert D. Hess, Harvard Educational Review, Summer, 1968) Thus it is imperative that the student be truly engaged in educational processes so that he may inquire into and discover for himself the real meaning of intergroup relations, and not simply be told (if, indeed, he is) that it is essential for us to have democratic intergroup relations in this nation. A very strong critique that we level at the process of education is that so much teaching is didactic and expository and that the student is deprived of an opportunity for discovery and inquiry, although these are fundamental to acquiring an ability to sort out the basic elements of relations among many different kinds of people in our society.

ii. The teaching-learning process in intergroup relations is generally devoid of emotions and sensitive confrontations among students and between teacher and students:

Relations among all kinds of people involve emotions, sensitivities, ambiguous and frank confrontations, evasions of problems and open discussions of them,sympathetic understandings among people and misunderstandings among people who have prejudgments, and thus often misjudgments, about others who are "different." The realm of feelings, values, attitudes, emotions, and sensitivities is the affective domain of education, and this domain of human relations is rarely explored in the elementary school classroom. Yet these emotions and sensitive confrontations must be given their proper and natural place in the educational process in such classrooms. Hess notes that "the teaching of social and political interaction /in our schools/ omits both the components of emotion and of action /i, above/--the two elements that are most likely to effect change." (Hess, Harvard Educational Review, op. cit., p. 534) We shall return to this theme in e below. Our critique here is that there appears to be almost no genuine, sensitive exploration of the fundamental and human issues of relations among students and between students and teachers in our elementary school classrooms. Such dimensions of the affective domain of education must be dealt with in order "to effect change."

iii. The teaching-learning process in intergroup relations is often characterized by the absence of significant links between the ideals of the democratic society and the real-life situations of many students:

As we have noted earlier, many teachers feel satisfied that the teaching of general democratic principles reduces inclinations toward prejudice in children. It does not. See, in particular, Marian Radke, Helen G. Trager, and Hadassah

Davis, "Social Perceptions and Attitudes of Children," *Genetic Psychology Monographs,* XL (1949). Milton R. Konvitz states that "we have on the one hand our values, and, on the other, a considerable amount of data which show how inadequately the values are fulfilled. There is an unconscionable lag of time between proof of malfunction and its cure." (*The Annals of the American Academy of Political and Social Science,* May, 1967, p. 38) We preach and exhort the ideal; we too often forget about the reality. Hess feels that "it is no longer effective, perhaps, to think of socialization in terms of transmitting the norms (or ideals) of the system; a more useful perspective is the teaching of principles which underlie the normative statements." (*Harvard Educational Review,* *op. cit.*, p. 534) We are guilty of not providing connective links in the process of education between the ideals we preach and the realities of our (and students') lives. Again, Hess notes that:

> . . . the teaching of [the ideals in the Bill of Rights] has not sufficiently involved a comprehension of the underlying principles nor of the long-term consequences that will follow from ignoring basic rights. *Because they apparently were assured, we have felt less urgency to teach understanding of the consequences of a departure from these traditional values* . . . . In short, much of the political (and intergroup) socialization that takes place in elementary and high school levels is lacking in candor, is superficial with respect to basic issues, is cognitively fragmented, and produces little grasp of the implications of principles and their applications to new situations. (*Ibid.*, p. 532)

The distance between the ideal of the democratic civic culture and its reality is particularly pronounced for the disadvantaged student. Let us consider these words by James Baldwin:

> . . . any Negro who is born in this country and undergoes the American educational system runs the risk of being schizophrenic. On the one hand he is born in the shadow of the stars and stripes and he is assured it represents a nation which has never lost a war. He pledges allegiance to that flag which guarantees "liberty and justice for all." He is part of a country in which anyone can become President, and so forth. But on the other hand he is also assured by his country and his countrymen that he has never contributed anything to civilization--that his past is nothing more than a record of humiliations gladly endured. He is assured by

> the republic that he, his father, his mother, and his ancestors were happy, shiftless, watermelon-eating darkies who loved Mr. Charlie and Miss Ann, that the value he has as a black man is proven by one thing only--his devotion to white people. ("A Talk to Teachers," Saturday Review, December 21, 1963)

The Kerner Report notes that "the quality of education offered by ghetto schools is diminished further by use of curricula and materials poorly adapted to the life-experience of their students. Designed to serve a middle class culture, much educational material appears irrelevant to the youth of the racial and economic ghetto" (op. cit., p. 434). In brief, the teaching-learning process too often emphasizes the ideals of the American democracy, but not its realities, past and present. The extent to which these realities are ignored by the teaching-learning process in the classroom may well be the extent to which students, especially those for whom realities are particularly grim, will ignore that process itself.

e. It is generally assumed that instructional materials which have pictures of black students, stories about blacks in suburbs, and considerable emphasis on key black figures in history, or which take the form of units on black history and so on, serve to make a substantial improvement in the teaching and learning about democratic human relations. This assumption is invalid.

Supportive Research and Findings

The Lincoln Filene Center's curriculum improvement project was originally addressed to meeting the clear and enormous need for improving instructional materials in the area of intergroup relations. The powerful influence of textbooks upon elementary school students cannot be denied.

> Textbooks are still the single most important teaching tool. Put all your new teaching tools together--the projectors, the films, the teaching machines--and they're just a drop in the bucket compared to that old stand-by, the textbook. Invariably, the textbook is the basis of every curriculum. To an overwhelming extent, it determines what will be taught and when. (Statement by School Management and cited in Hillel Black's important study, The American Schoolbook. New York: William Morrow & Company, Inc., 1967, p. 3)

Miss Black adds that "the textbook and its even heftier manual will also determine how almost any subject will be taught." (Ibid., p. 3) She cites Dr. Bruce Joyce of Teachers College, Columbia, as follows:

> The typical elementary teacher is called upon to master a range of subjects from children's literature to reading and from math to science. Since few people can become experts in so many fields, the typical grade-school teacher relies heavily on the texts and guides. (Ibid., p. 5)

Miss Black says also:

> . . . more often than not the American school teacher serves as an adult presence who is no wiser or better than the textbooks her children use . . . . there may be some truth in the proposition that the professing art was first stricken by McGuffey's Eclectic Readers and interred in the manual to Dick and Jane. (Ibid.)

On the assumption that the textbook plays this powerful role in the education of elementary school students, the Lincoln Filene Center engaged in content analysis of elementary school readers and social studies texts in 1965. This study revealed how grossly inadequate was the communication of the diversity of America's past and present to students by words and pictures in the most widely used social studies textbooks and readers. (See Gibson and Kvaraceus, The Development of Instructional Materials Pertaining to Race and Culture in America, op. cit., Appendix F.) Other studies confirm this deplorable situation. (See Nancy Larrick, "The All-White World of Children's Books," Saturday Review, September 11, 1965; Loretta Golden, The Treatment of Minority Groups in Primary Social Studies. Palo Alto, California: Stanford University, Doctoral Dissertation, 1965; Irving Sloan, The Negro in American History Textbooks. Chicago: American Federation of Teachers, 1966; and Books for the Schools and the Treatment of Minorities. Hearings before the Ad Hoc Subcommittee on De Facto School Segregation of the Committee on Education and Labor, House of Representatives, Eighty-Ninth Congress, 2nd session, August 23, 24, 30, 31, and September 1, 1966.)

One would think that by the end of 1968 the situation would have been vastly improved. The Kerner Report, however, noted:

> . . . until recently, few texts /in the elementary schools/ featured any Negro personalities. Few books used or courses reflected the harsh realities of life in the ghetto, or the

> contribution of Negroes to the country's culture and history. This failure to include materials relevant to their own environment has made students skeptical about the utility of what they are being taught. (Op. cit., p. 434)

Two 1968 studies of this matter report little improvement. One scholar found that:

> . . . an examination of six of the most used series of social studies for the fourth through the sixth grades revealed that there was scant reference to Negroes, and when reference was made, it presented the situation as it existed more than a century ago. No reference was found to any of today's problems and frustrations, or indeed to Negroes in this century. (Edward C. Clawson, A Study of Attitudes and Prejudice Against Negroes in an All-White Community. Pennsylvania State University Graduate School, Department of Elementary Education, Doctoral Dissertation, 1968) See also Dorothy Sterling, "The Soul of Learning," in The English Journal, February, 1968, pp. 166-180.

Miss Black adds that "among the perversions committed in the name of education, few equal the schoolbook's treatment of the Negro and his history" (op. cit., p. 106).

All of this is not necessarily to condemn the publishing industry but rather to point up the fact that the industry apparently responds to the educational market and, until recently, that market has not demanded any major changes. As noted above, however, our fundamental critique is that the changes that have been made revolve largely around coloring some figures in the elementary textbooks various shades of tan or brown, presenting some scenes of inner-city life in these books, emphasizing a few contributions to American life and history by some significant members of minority groups, and/or inserting four- or six-week units on black history. We contend that while these changes represent some improvements over the past, they simply do not meet the clear, present, and critical need to have instructional materials play a significant role in advancing students toward desired objectives for education in intergroup relations.

The reader will note in the commentary on instructional materials above many references to our previous criticisms of educational objectives, teachers, students, teaching-learning processes (including student participation, the inclusion of realities, and so on) and of curricula and administrators (see below). If our criticisms are valid with respect to these other dimensions of the process of education--and we believe they are--then certainly we need instructional materials which can function harmoniously with the other dimensions of the process--and we do not have them. Originally, the Center's curriculum improvement project, the subject of this report, was designed to meet the need for "appropriate instructional materials." But our research, development, and pilot operations in a number of schools indicated to us that "improved" instructional materials by themselves simply cannot substantially improve the quality and relevance of education in intergroup relations. Much more was needed, especially well-trained and sensitive teachers, inductive teaching, and the other dimensions of the process set forth in our critiques. We claim, therefore, that the improvements which have been made in these materials--people in different hues and colors, units, heroes, and so on--by themselves will make little difference to students. Yet school systems currently are spending millions of dollars on these "new" instructional materials on the assumption that they are making a significant difference. This is our most important criticism of the educational process in the domain of intergroup relations education.

What evidence do we have to support this criticism? Research and development by the Lincoln Filene Center in intergroup relations education at the elementary school level have definitely shown that instructional materials alone can do little to advance students toward desired behavioral objectives for democratic human relations. These findings are set forth to some extent in Section III of this study and in previous reports by the Center to the United States Office of Education. The Center takes the position that materials must coalesce with effective teaching by well-trained teachers and with other dimensions of the process of education; and since these views are reflected in the propositions, critiques, and recommendations set forth in the present section of this study, the entire history of this curriculum improvement project indicates that instructional materials by themselves can do little to advance democratic human relations through education. Yet as we have said, thousands and thousands of school systems apparently assume that the purchase of "integrated" instructional materials, units, or supplemental readers is all that is required to satisfy those who demand that these school systems do a better job in intergroup relations education. As we shall note later, a well-designed instructional program is needed, one that addresses itself to all the points raised by this study and others.

We have noted above how important instructional materials are in the process of education. If, then, these materials are substantially improved in the sense that more emphasis is given to black history, figures in the textbooks now come in many colors, more stress is laid on urban problems, and so on, why does not this thrust add up to a genuine improvement in intergroup relations education? It does not for the simple reason that administrators and teachers will assume that these "improved" materials will make a difference and they will delegate to the "improved" materials the responsibility for improving education in intergroup relations. Thus the same old patterns of education which we have criticized in this part of Section I will continue, and little or no change in students or teachers will take place. Why?

The answer to this question is that the "improved" instructional materials do not address themselves to the critiques set forth above, critiques which are well supported by research and experience submitted in this study and by many other authorities in the field of intergroup relations. Furthermore, the "improvements" are quite insufficient to meet the proven needs of effective education in intergroup relations.

On the first point, the "improved" materials and accompanying guides for teachers fail to spell out in any detail specific objectives for the cognitive and affective development of elementary school students in intergroup relations. Also, without adequate preservice and inservice education, teachers using these materials can give little or no support to what the materials seek to bring to children. Many assume that "improved" materials, by themselves, will meet the need. Of greater importance, the new materials generally are not planned for inductive teaching by the teacher or for discovery and inquiry by the student, all of which are virtually essential to effective education in intergroup relations. Thus the "improved" materials continue to preach to students without providing opportunities for student engagement in the teaching-learning process. Of equal importance, the "improved" materials rarely provide opportunities for student consideration of the emotions and sensitivities which are ingrained in intergroup relations. The materials are bland, idealistic, and emotionally neutral. They do not consider personal problems and emotions which children always experience, and they avoid the real guts of interactions between and among all kinds of people, children and adults.

In his review of William L. Katz's Eyewitness: The Negro in American History in Harvard Educational Review, Summer, 1968, Larry Cuban presents considerable support for these statements. Cuban, now with the United States Commission on Civil Rights, is one of the foremost authorities on Negro history and the treatment of minorities in instructional materials. He points out that the highly factual accounts of Negro history which now are interlaced in student textbooks are welcome, but do not really deal with emotions and action. They fail to present "the meaning of the Negro experience in America: three centuries of corrosive and oppressive relations between the races, with continual and persistent protests by black people . . . these texts sap the anger, the tragedy, and the healthy responses of being black in white America . . ." He finds that "what is missing . . . is the meaning of the Negro experience in America . . . points of view which can disturb." Cuban adds that the new "integrated" books lack "the elasticity to treat these (emotional issues) and other questions in depth." Cuban also points out that "any piece of material (or textbook) lives or dies in the hands of the teacher" and that little is done to "prepare teachers with the skills to develop their own materials and choose wisely from commercially-produced units."

On the second point, the "improvements" make little difference in advancing education in democratic intergroup relations. They are better than the materials which existed in the early 1960's, as researched by our surveys. "Integration" by color of people in the textbooks is not, however, significant. Integrated illustrations (while good) are not good enough.

> /With respect to Harlem school children's perceptions of pictures in such books/ the children did not favor didactic integration in their stories. For example, one book which centered attention on the introduction of a Negro boy to a white boy was unpopular, apparently because there was no dynamic plot element, and it seemed pointless to first grade children . . . the differences in taste between middle-class and Negro children has been emphasized far beyond reality. Even the stories of kings and queens and princesses and princes, if they are good ones--such as the Cinderella story, in which the disadvantaged child can have some identification with the poor disadvantaged Cinderella--are quite successful when the presentation is good.

Albert J. Harris and Coleman Morrison, The Craft Project (New York: Division of Teacher Education of The City University of New York, 1966) The full, final report of this study of reading approaches in first-grade teaching with disadvantaged children is available from Selected Academic Readings, Associated Educational Services Corporation, 630 Fifth Avenue, New York, New York 10020. The study encompassed 1,141 inner-city, first-grade children. Recommendations emanating from this study will be presented below.

Miss Black notes in her study (The American Schoolbook, op. cit., p. 119) that attempts in Detroit to "integrate" textbooks through colors had little impact upon students:

> . . . the question was raised: How does the substitution of Negro and white characters for the typical all-white

> characters affect children? . . . the children made no mention of the fact that the group of playmates appearing in the City Schools books [created by the Detroit school system] is racially mixed. In all classes, Caucasian, Mixed, and Negro, the children manifested a marked preference for the City School Series [the Detroit program]. When asked individually to indicate the child character they preferred as schoolmate and playmate, the children gave the highest rank to the Negro characters of the City School Series. Nevertheless every evidence indicated that the choices were made not on the basis of race. Instead, the children were intrigued by the realistic stories featuring exciting adventures such as they themselves might have.

All Lincoln Filene Center experiences with respect to "colors" in textbooks confirm these findings. The fact of the matter is that it is the emotions, the interactions, the plot, and the realities which turn young people on and stimulate discussions of sameness and difference, not color per se. Yet thousands of school systems will accept the thesis that textbooks "integrated" by color will make a difference, and that this is all that is needed. Perhaps McLuhan is not totally correct. Perhaps it *is* the message and not the medium.

Two other widely heralded "improvements" in instructional materials in the area of intergroup relations are units on such themes as black history or urban life, and a much stronger emphasis on black heroes in the course of American history. Cuban questions whether history is the best vehicle for capturing the meaning of the Negro experience, and he also makes the following observations with respect to special units on black history and other themes:

> Although some of these (units) emphasize original sources combined with different teaching strategies, they present problems. They require additional funds, since their material is supplementary; teachers need careful preparation to use these materials effectively; and their inherently segregated treatment of race raises many questions. (*Harvard Educational Review,* op. cit., p. 615)

This leading authority on intergroup relations education adds another criticism with respect to special units, one which relates to our critique on the issue of teacher preparation.

> An even more serious consideration confronting all supplementary materials is the large attitudinal burden that ethnic history carries. In other words, what everyone is after--once distortions and omissions are corrected--is a change of attitudes, based on information. *Yet without any systematic effort to modify teachers' perceptions and educate them in the use of racial-content materials, it is fraudulent to think that students will shift their attitudes--much less change their behavior--simply on the basis of reading something, "discussing" it, and spilling out the facts on a test. Such deception continues, nourished by publisher blurbs and liberal rhetoric.* (Cuban, *ibid.*, p. 616--underlining by the Lincoln Filene Center.)

Education advancing democratic human relations must be deeply concerned with attitudes, values, emotions, and behavioral orientations as we have noted many times. It is our contention, in strongly agreeing with Cuban, that present injections of materials and units on many dimensions of racial and cultural diversity in the United States may offer to students some cognitive accretion on this diversity. Without effective teaching and educational processes which emphasize efforts toward attitudinal change, however, such materials and units will not make a marked difference in advancing students toward desirable objectives for intergroup relations education.

Furthermore, it is the Center's experience that a four-week unit on black history sandwiched in the curriculum in October or January will have little attitudinal impact on students and also will not be remembered to any great extent in March or May. A short and intense stress on black history and then a return to the Battle of Gettysburg may delude some teachers and administrators into thinking that they have met their "obligations" in intergroup relations education; however, little really will have been accomplished. In a number of fifth-grade classrooms, we have discussed the meaning of *ghetto* in October or November and have found that without continued emphasis on inner-city problems and race relations, students won't even remember what "ghetto" means in April. This suggests that time units on intergroup relations or diversity in America are not effective responses to the need for qualitative and sensitive education in this area.

What about laying emphasis on outstanding blacks in the course of American history? Again, such stress is *an* improvement, but not a significant one. The reader should examine Professor Jean D. Grambs's review of the book by Dharathula H. Millender, *Crispus Attucks, Boy of Valor* (Indianapolis: Bobbs-Merrill, 1965) in *Harvard Educational Review*, *op. cit.* Crispus Attucks, a black, was the first to fall in the Boston Massacre in

1770. Grambs is a critic of overemphasis of certain black heroes and notes that "works of this kind assign to history a dubious name in education and to the Negro an equally dubious role in American life." (Ibid., p. 605) She adds that "at a time when authentic history is more essential than ever, we must refrain from creating nonhistory." (Ibid., p. 611)

Education U. S. A. reports that Grambs's colleague at the University of Maryland, Professor Louis R. Harlan, has sounded "a warning against making black history a 'cherry tree' history of sugar-coated success stories." He asked "what good it will do to trade old stereotypes for new ones. '. . . 100 pages of cotton candy about Jackie Robinson' does not teach the realities ghetto students need to cope with the world. . . . Instead, it implies that if students do not fight their way out of the ghetto, it is their own fault. He also cautioned against propagandistic black history which promotes racial nationalism. . . ." (Address before the National Council for the Social Studies and cited in Education U. S. A., December 9, 1968) On this theme, Miss Black notes that "The problem . . . of reaching inner-city children, more than half of whom are Negro and most of whom come from depressed homes, is not solved just by integrating texts and recognizing the Negro contribution to American history." (The American Schoolbook, op. cit., p. 124)

This is our central point and basic criticism. So many educators in America assume that the "improvements" in instructional materials will do the entire job of substantially uplifting intergroup relations education in this nation. Our point is that they will make some small progress, but that by themselves, "improved" instructional materials cannot possibly advance students toward significant educational objectives. Furthermore, "improved" materials must be intimately associated with other dimensions of the progress of education, especially teachers and teaching, in order to help the student of today to become an effective democratic citizen tomorrow.

f. The usual structure and content of the elementary school curriculum do not lend themselves to advancing democratic human relations through education.

Supportive Research and Evidence

The curriculum of the elementary school encompasses many things, but it deals largely with the structuring of bodies of knowledge to be learned by students and the content or subject matter of those bodies of knowledge. It is our finding that most elementary school curricula are tightly structured, have disjointed sequences of skills, are not relevant to the life of the student, permit few opportunities for student participation in the teaching-learning process, focus upon the cognitive development of the child, and do not adequately treat the affective domain, or values, feelings, attitudes, and emotions. Such curricula run counter to the flexibility, progressive development of skills, treatment of realities, participatory activities, and the inclusion of values and attitudes which we feel are fundamental to advancing students toward democratic intergroup relations.

Mario D. Fantini and Gerald Weinstein's book, The Disadvantaged: Challenge to Education (New York: Harper & Row, 1968) treats these problems in detail and with considerable sensitivity and perception. It appraises the standard or orthodox curriculum and contains many excellent suggestions for moving that curriculum toward one which will genuinely respond to contemporary educational needs. Although Fantini and Weinstein are largely concerned with disadvantaged students, their pinpointing of curriculum shortcomings is definitely relevant to elementary school education in general. We shall return to their recommendations later. Suffice it to say for the present that the structure of most elementary school curricula is inadequate, and this critique naturally coalesces with our other criticisms of the process of education in elementary schools.

With respect to content or subject matter, we find very little that deals directly with intergroup relations, why people are different, the history of minority groups in American life, urban problems, and other areas of knowledge which are so important to intergroup relations education. It is our impression, furthermore, that the treatment of reading, language, writing, and computation skills is inadequate, especially for the disadvantaged. The young child must gain from elementary school education a facility in handling these skills. They are basic to the cognitive development of the child and to the child's capacity to engage effectively in any kind of interaction with other people, and naturally, they are vital to furthering positive self-concept. This is a general observation and criticism, but one which is intimately associated with the marked gaps in curriculum content in the area of intergroup relations.

g. School administrators must also bear the guilt for not improving education in intergroup relations if they assume that "integrated" instructional materials are making a significant contribution to the cause; if they do not lend support to teachers who in various ways seek to better the situation; if they let culturally biased IQ tests serve as the main basis for determining intelligence; if they do not permit flexibility in scheduling and curriculum reorganization; and if they do not seize opportunities for many kinds of integrated learning situations among students.

Supportive Research and Evidence

Many of the points in this critique are closely associated with our commentary above. The main point we are submitting here is that school administrators--superintendents, principals, curriculum supervisors, and others in administrative positions--have a key responsibility for advancing democratic intergroup relations education in the schools. Without support from administrators, efforts to make a genuine improvement in intergroup relations can hardly succeed.

We find that many administrators assume that "integrated" instructional materials are all that is required to meet the needs for improved intergroup relations education. Because we strongly feel that the "improved" materials we have reviewed above are not meeting these needs, we can hardly condone extensive purchases of these materials, and decisions to make those purchases are those of administrators for the most part.

We find that many sensitive and well-educated teachers are seeking to improve intergroup relations in many ways in their classes. If, however, they do not have administrative support and encouragement, their efforts will be greatly limited. But support for classroom work and dedication is not enough. Administrators have not been as generous as they might to support inservice programs for teachers, the use of teacher-leaders to train other teachers in school systems, sabbatical leaves, and other programs and activities to improve intergroup relations education in the school. It is not enough, therefore, to send one or two teachers from a school or a school system to an inservice program dealing with intergroup relations and then assume that the system has met its obligations. The teacher who has profited from such a program may do a much better job in intergroup relations in her class, but what about other teachers (and students) in that school or system? Where is the multiplier effect? Only administrators can make the decisions and provide opportunities for the multiplier effect in the school or system, and it is our finding that very little is done in this respect. Unless we have a constantly expanding pattern of inservice education within the school and system, which uses outstanding teachers who have benefited from inservice programs outside of the school and system, we will not be able to reach the critical mass of American teachers.

Administrators who have any responsibility for permitting culturally biased IQ tests to serve as the main basis for determining the intelligence of children are ignoring much research and many findings concerning the damage such tests do to disadvantaged children. Some relevant research on this point follows. Benjamin Bloom, Stability and Change in Human Characteristics (New York: John Wiley and Sons, 1964); Kenneth Clark, "Educational Stimulation of Racially Disadvantaged Children," in A. Harry Passow's Education in Depressed Areas (New York: Teachers College, Columbia University, 1963); Allison Davis, "Cultural Factors in Remediation," Educational Horizons, Summer, 1965); and John Fischer, "Race and Reconciliation: The Role of the School," op cit. We have noted earlier that intelligence may mean many things, and that for many reasons different people respond to testing of "intelligence" in different ways. It is not the objective of this study to explore the problem of appraising the intelligence of young people; nevertheless, we are critical of appraisals of "intelligence" based on tests and testing procedures which do not take account of the cultural and environmental differences among children.

Our observation about inflexible curricula and classroom situations must be associated with criticisms of administrators who are barriers to open learning environments for children. Effective intergroup relations education, in our opinion, requires a curriculum and class schedule with considerable flexibility, especially for the introduction of supplements to the regular curriculum and for time in the school day to consider some basic issues in the realm of intergroup relations. Pleasant classrooms, provisions for simulation procedures and group discussions among students, and adequate instructional materials and resources for students are essential. Finally, we would be critical of administrators who do little or nothing to provide for integrated learning situations for students. We have noted above that we are basically concerned in this study with the process of education; however, where possible, administrators should seek opportunities to bring children from all groups and backgrounds into contact with each other. We shall leave the matter of redrawing school district lines and bussing students to others. We are only suggesting that in many communities, young people from different groups can be brought together in specific class projects, or in cocurricular or extracurricular activities. Too many educational administrators have not taken advantage of opportunities which could help young people understand and appreciate others who are different.

We wish to repeat the point that our critiques are intended only for those people and educational processes which fall substantially short of what might be accomplished in schools to advance students toward the objectives which we hope to achieve through intergroup relations education. We are quite aware of the many fine things some teachers, administrators, and others are doing to improve this process. But unless we identify where people and processes are not advancing these objectives, we are unable to make specific recommendations for improving the educational process.

3. Research and development now present some specific and tested approaches for advancing democratic intergroup relations among young people through educational processes in our elementary schools.

The "approaches" we are discussing in this segment of Part B, Section I, of this study are, in effect, recommendations to meet the criticisms and needs set forth in segment 2 above. Many of these recommendations or approaches are related to the Lincoln Filene Center's Intergroup Relations Curriculum which is presented in Section II of this study. The Center has sought to translate research findings and educational needs into a curriculum for the elementary schools which can demonstrably advance students toward desirable objectives for education in intergroup relations.

a. There is a distinct need for specific behavioral objectives for education in intergroup relations. The objectives set forth below are those of the Lincoln Filene Center's Intergroup Relations Curriculum. Undoubtedly there are other significant objectives which could be added to this list. The following are attainable through educational processes, however; they represent important guidelines for educators who seek to advance students toward specific goals and can serve as a basis for evaluating the effectiveness and the relevance of education in intergroup relations. We recommend the following behavioral objectives in intergroup relations education for elementary (and all) students:

   i. To advance the child's positive self-concept.

   ii. To help the child to reduce stereotypic and prejudicial thinking and overt discrimination with respect to all kinds of groupings of human beings.

   iii. To assist the child in realizing that there are many differences among people *within* groupings or categories of people based on sex, age, race, ethnic classification, national origin, profession or employment, region (e.g., "Southerner," "New Englander"), and level of education.

iv. To give the child a very realistic understanding of the past and the present, including the many contributions to the development of America by people from a wide variety of groupings and nations.

v. To encourage the child to be an active participant in the teaching-learning process in the school.

vi. To suggest ways by which all individuals may contribute toward bringing the realities of the democratic civic culture closer to its ideals.

Although we feel that these objectives speak for themselves, a few comments may be in order. It is essential to education in any area that the student have a positive self-concept and self-respect. It is particularly important in intergroup relations, however, that a child see himself as an individual who is important, interesting and meaningful to others, and capable of learning--and all of this irrespective of any group identification or tag.

We seek to help young people not to stereotype others or to prejudge and misjudge either groups or members of any specific group. This, it is hoped, will lead to a reduction in overt discriminatory behavior. We would also hope that laws and norms which make it illegal to discriminate against someone or some group would also, in the long run, help people to eliminate covert behavioral patterns based on stereotypes or prejudice.

Closely associated with objective ii is an effort to help children realize the great diversity of behaviors among people belonging to any specific group or category. This includes not only groups based on national origin, race, ethnic identity and so on but also "politicians," "police," and even "teachers"!

A realistic acquaintance with the American past and present is essential to understanding how the civic culture in the United States developed and how many kinds of people and groups contributed to the evolution of democratic ways of life and patterns of governing in the nation. This objective will help young people to take pride in the contributions of people from their group to the American achievement and thus, we trust, will advance a positive "group" concept as well as a positive self-concept. In many ways, therefore, "self" and "group" concepts are intertwined, in both negative and positive terms. Certainly the Black Power movement has done much to give the American black person pride in being black, and consequently a more positive image of himself. Because in the past we have not emphasized through the process of education the contributions of many different kinds of people and groups to the American nation, we unconsciously or consciously have contributed to negative patterns of group concept and therefore self-concept. The objective discussed above, if translated into effective educational processes, can not only advance group concept and self-concept of those in minority groups but also can help all others to realize and respect the diverse nature of the American past and present.

Objectives v and vi are fairly obvious. They are related to self-concept, and they are essential to helping young people engage in processes of discovery, inquiry, and change. We feel that these objectives are a significant response to Professor Tumin's statement on pages 23 and 24 above.

As we discuss approaches and recommendations for improving the advancement of students toward desirable educational objectives, we are vitally involved with ends and means. All of the approaches and recommendations we submit with respect to teachers, students, teaching-learning processes, instructional materials, curriculum, and school administration are designed to further the objectives above.

b. With respect to teachers, we recommend:

i. More effective teaching and specific courses in intergroup relations in the preservice education of teachers going into elementary school education.

ii. Extensive inservice education in intergroup relations, with opportunities for modified forms of sensitivity training; study of some basic writings in the field; depth exposure to and teaching of specific intergroup relations curricula; group discussions of experiences in classroom teaching of such curricula; opportunities to examine many kinds of instructional resources (for students and teachers) in intergroup relations; and evaluation of such inservice programs so that they can constantly be improved.

These recommendations are self-evident. It is largely up to those having responsibilities for preservice and inservice education to implement them. Our recommendations with respect to inservice education are based largely upon our own experiences in this area, which are set forth in Section

III of this study. We have had many and varied experiences in "sensitivity training" over a period of years. We have not been happy with results of "T Group" training. Nevertheless, we do feel strongly that inservice education of teachers in this area must focus on open discussions by teachers of how they feel about themselves and others who are different, probing prejudices and appraising the damage which prejudgments and misjudgments held by teachers about others can do to children. "Know thyself" and "to thyself be true" are fundamental precepts. Nathan Wright, Jr., notes that "two basic attributes are necessary for good teaching: understanding of oneself and knowledge and love of one's subject." (Let's Work Together, op. cit., p. 62)

". . . the effort to recognize and then reduce bias is one of the noblest exercises of the human mind." (Dean Franklin L. Ford, "To Live with Complexity," Harvard Today, Autumn, 1968, p. 12) Whitney M. Young points out that "the thing that impresses a black person most is a white person who acknowledges that he does have prejudices. When they tell you some of their best friends are black or when they tell you they know exactly how the black feels, they've got a long way to go." (The New York Times, October 6, 1968) We know that teachers can become more "aware" in inservice programs, and we strongly recommend that examination of self and one's hang-ups must precede any meaningful teaching about intergroup relations in the classroom.

iii. A clear and definite understanding by teachers that all physically and mentally healthy children can learn and learn well irrespective of their inclusion in any racial, religious, ethnic, or national-origin category.

iv. That teachers view their students as distinct and unique individuals and that the students receive as much individual attention from the teacher as is humanly possible.

v. That the teaching by the teacher maximize possibilities for students to participate with him or her in the teaching-learning process; that it be dramatic and articulate; that it demonstrate compassion for the disadvantaged; and that it genuinely reflect the vital importance of the role of the teacher himself or herself in advancing democratic intergroup relations in the United States.

Most of these recommendations are closely associated with those we submit concerning students and the teaching-learning process. We note, however, that all children can learn, providing the teacher respects students and expects them to succeed. (See Pygmalion in the Classroom and "Are Children Born Unequal?" op. cit.) The reader should also review the research and findings we have submitted above on these matters and the points we make below with respect to students and teaching-learning processes. We repeat again the necessity for teachers to acquire skills for handling intergroup relations in the classroom, whether this be through preservice or inservice education or by sheer determination on the part of the teacher that he or she can and will do a better job in this area. With respect to skills, we suggest the following publication: Secondary Schools Curriculum Guide: Teaching About Minorities in Classroom Situations (New York: Bureau of Curriculum Development, Board of Education of the City of New York, 1968). This guide contains many suggestions to teachers for dealing with problem situations in the classroom, especially when students make pointed, bigoted statements concerning minority groups ("My father says such and such"). Suggested responses for teachers are set forth in detail. The monograph also contains background material on all kinds of groups, curriculum guides, activities and materials, evaluation procedures, and a bibliography of instructional resources. Although labeled for "secondary schools," the monograph is eminently usable at the elementary level.

We cannot stress too strongly the need for as much individualized instruction and concern for each child as possible (see below). Finally, we would hope that each teacher would comprehend his or her vital importance in advancing intergroup relations in the United States through education. We feel very strongly that it is the teacher and teaching which can and must make the real difference and that emphasis on this critical role of the teacher will do much to further the teacher's own positive self-concept.

c. With respect to students, we would hope that they would be considered as delightful human beings; capable of learning and learning well irrespective of inclusion in any racial, religious, ethnic, or national-origin category; naturally having positive and negative biases and prejudices about all kinds of people and groups; but having the potential to be reached through the teaching-learning process so as substantially to reduce such negative biases and prejudices.

We believe that the research cited above with respect to students (pages 27-30) supports the point that it is not the group identity of the student which dictates how or what he can learn, but the individual student himself. Again, we cite Pygmalion in the Classroom, op. cit., and many other research studies on motivation and motivating. See also the report of research at the Fernald School at the University of California, Los Angeles, which points out that anxiety among the disadvantaged rather than lack of concern, is the cause of low motivation. The Fernald School provided children with hope for success which apparently resulted in less anxiety and in increased effort (Education, U. S. A., September 9, 1968). Nathan Wright, Jr., only asks, "expect the best." (Let's Work Together, op. cit., p. 67) See also Arthur R. Jensen, "Social Class, Race and Genetics: Implications for Education," American Educational Research Journal, January, 1968; R. Murray Thomas, Social Differences in the Classroom, op. cit.; and Raymond B. Cattell and H. John Butcher, The Prediction of Achievement and Creativity, op. cit. Schools are for children, and each child can experience the joy of learning and the importance of democratic human relations if we as educators will only give them this opportunity. The Lincoln Filene Center's Intergroup Relations Curriculum is based on this premise.

d. With respect to the teaching-learning process, we recommend:

   i. That the process be oriented toward advancing students to specific goals or objectives for intergroup relations education.

   ii. That the realities of life in America be explored in the classroom and that the community be used as a classroom itself.

   iii. That students fully participate in the classroom teaching-learning process.

   iv. That the emotions, sensitivities, confrontations, testing, probing, challenging, and other affective interactions associated with relations among all kinds of different human beings be made a significant part of the teaching-learning process.

v. That the process of intergroup relations education not be neglected in the various kinds of classrooms which are basically homogeneous in terms of race, national origin, ethnic categories, or religion, so that students in a homogeneous situation may learn about other categories of human beings.

These recommendations are incorporated in the Lincoln Filene Center's Intergroup Relations Curriculum and in its inservice program for elementary school teachers. Clearly these recommendations are intertwined with those mentioned above. We also draw from our previous studies and those of others to support these recommendations. We and others have found that an effective curriculum in intergroup relations:

1. Accepts the child as he is and provides recognition of his acceptance of every other child.
2. Leads to an understanding on the part of the child of the reasons why different people live as they do.
3. Fosters interaction among representatives of different groups, with each representative being given equal status.
4. Makes it possible for each child to achieve success, but not at the expense of others.

See Celia Stendler and William Martin, Intergroup Education in Kindergarten-Primary Grades (New York: The Macmillan Company, 1953, pp. 22-26). See also Amidon and Hough, Interaction Analysis: Theory, Research and Application, op. cit.; Bessell and Palomares, Methods in Human Development, op. cit.; and Harris and Morrison, The Craft Project, op. cit.

We have cited the critical importance of having students participate in the teaching-learning process, especially in intergroup relations education where discovery and inquiry--and not exhortation--are vital to learning about sameness and difference among human beings. We have also discussed in detail the need for very open and frank classroom discussion about such sameness and difference and need not repeat these points here. We feel strongly that any program or curriculum in intergroup relations education cannot be successful without student engagement in the teaching-learning process and without confrontations and interactions which involve extensive exploration of samenesses

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and differences of all kinds. Clawson, along with many others, reports that "knowledge about people does not necessarily assure positive feelings about them." (A Study of Attitudes of Prejudice Against Negroes in an All-White Community, op. cit., p. 123) His research emphasizes the affective domain, or feeling, rather than sole reliance on the cognitive domain, or knowledge, in intergroup relations education. It is feelings and sensitivities, then, that are crucial to effective teaching and learning about intergroup relations.

We also repeat our emphasis on linking ideals with realities, and vice versa, in the teaching-learning process. Nathan Wright, Jr., notes that "the kind of reality--or unreality--that the teacher creates in the classroom is perhaps the greatest single social instrument for shaping the future character of the nation." (op. cit., p. 63) In Teacher (New York: Simon and Schuster, 1963), Sylvia Ashton-Warner tells of her experiences in developing a successful curriculum for Maori children in New Zealand, a curriculum based on the realities of these children's lives. She declares that the first words and books reaching children "must be made out of the stuff of the child itself. I reach a hand into the mind of the child, bring out a handful of the stuff I find there and use that as our first working material, /whether/ it is good or bad stuff, violent or placid stuff, colored or dun." (pp. 33-34)

What is the relationship between the realities experienced by all kinds of young people and the ideals of the democratic society? Young people do have wishes, fantasies, and ideals, and they are constantly exposed to the ideals of the democratic doctrine in the classroom. Relevant and procedural links must be a part of the teaching-learning process so that young people can connect their real life to ideals and examine how the realities can be moved closer to ideals. Hess stresses this point repeatedly in his discussions of political socialization. (See Harvard Educational Review, op. cit.) The Lincoln Filene Center's Curriculum brings a process approach of political science to such themes as ideal, myth, and reality. It contains many learning activities for student participation in the teaching-learning process and also for helping students to explore channels for effective action and change in many kinds of societal institutions. See also John P. De Cecco (ed.), Human Learning in the School (New York: Holt, Rinehart & Winston, Inc., 1967).

We need much more research on how the deprived inner-city or rural child views the reality of his life and what can be done through educational processes to provide significant links between that child's own ideals, democratic ideals and his often grim living environment. We would hardly claim that educational processes can bring about vast changes in the cognitive and affective growth of young people whose living and family conditions are afflicted with extensive deprivation. Although we feel that curricula such as the one contained in this study can make some difference, our society certainly must apply itself to changing the tragic living environments of many of our citizens before it can expect educational processes to help make ideals attainable. This raises all kinds of questions about community control and decentralization of schools which are matters not within the province of this study. Marie Syrkin explores these problems in perceptive detail in her article,"Don't Flunk the Middle-Class Teacher."(The New York Times Magazine, December 15, 1968, p. 15)

Finally, there is the matter of bringing the realities of the disadvantaged into the all-white classroom. Again we refer the reader to the Center's Curriculum presented in Section II of this study. See also the following: "How to Integrate Your District's Curriculum," School Management, August, 1968,pp. 20 ff.; and Howard Kirschenbaum, "Teaching the Black Experience," in Educators Guide to Media and Methods, October, 1968, pp. 28 ff. Both of these studies contain many excellent learning activities along with bibliographic and resource suggestions. Jean D. Grambs's superb book, Intergroup Education: Methods and Materials, op. cit., is also "required reading."

e. With respect to instructional materials, we feel that books with integrated pictures and stories and units devoted to black history or some other specific group are an improvement over instructional materials used before the 1960's, but that, nevertheless, some very innovative designs and approaches to instructional resources should also be used in the classroom. Specifically, we recommend that students have ample opportunity to develop and even write their own materials or portfolios by drawing from their experiences, observations, magazines, newspapers, and other sources. These portfolios should be an integral part of an intergroup relations curriculum and should reflect inductive teaching and discovery and inquiry by the student. Textbook publishers should also make significant contributions by focusing their materials more on inductive processes, multimedia, emotions, and realities of life in our society, and a balanced presentation of man and society in the United States, yesterday and today.

The Kerner Report calls for the "recognition of the history, culture, and contribution of minority groups to American civilization in the textbooks and curricula of all schools" (op. cit., p. 447). We hold, however, that while publishers are providing textbooks, readers, and other instructional resources which more adequately reflect the realities of the American past and present, such additions to the curriculum are not enough. Larry Cuban points out why in Harvard Educational Review, op. cit., p. 611 ff., and we believe we have stressed this point sufficiently earlier in this study. We naturally hope that publishers will do much more than they have done in this respect and, in particular, will provide materials which are based upon inductive teaching and discovery and inquiry by students. Thus we recommend that instructional materials and resources be produced which reflect much of the research and supportive findings submitted in this study regarding materials and educational processes.

The Curriculum presented in Section II of this study contains materials and learning activities for students. We stress, however, a key role for students and teachers in adding collections of pictures and writings from many sources to the basic Curriculum materials. We suggest the development of student portfolios or notebooks which contain what students write, design, and collect themselves and also their observations, discoveries, and responses to the pattern of inductive teaching fundamental to the Curriculum. In other words, we recommend the development of instructional materials based upon a core curriculum and a methodology for inductive teaching and for discovery and inquiry by students. Commercially produced and published materials are definitely needed; however, they cannot adequately respond to the many needs of an effective intergroup relations program in the schools. Student participation in materials development joins student participation in the teaching-learning process. This permits the kinds of flexibility and creativity which are fundamental to any program in this area. Excellent suggestions for student development of instructional materials may be found in John E. Morlan's Preparation of Inexpensive Teaching Materials (San Francisco: Chandler Publishing Company, 1963). For listings of many kinds of materials for classroom use in intergroup relations education, we refer the reader to the articles in School Management and Educators Guide to Media and Methods, op. cit., as well as to the catalogue of instructional resources set forth in Part F, Section II, of this study.

f. We recommend that the structure and content of the curriculum be organized to meet our recommendations with respect to teachers and teaching, students and learning, the teaching-learning process, and instructional materials. This includes flexibility in scheduling (especially to give time for teacher interactions); subject matter which will better enable

> teachers to meet their obligations in intergroup relations education; and other recommendations which many experts have submitted with respect to curriculum.

Our basic recommendation is that the structure and content of the school's curriculum take into consideration our recommendations set forth above. With respect to structure, we urge educators to include education in intergroup relations at all grade levels (one through six). With respect to content, we feel that educational inputs dealing with intergroup relations should coalesce primarily with the social studies program of the school, although all subject areas offer many possibilities for bringing intergroup relations themes and concepts into the educational process.

As the most important single study on curriculum, we recommend Fantini and Weinstein, The Disadvantaged: Challenge to Education, op. cit. This important work is as valid and useful for the "advantaged" as for the disadvantaged. Our point about flexibility in scheduling requires no additional comment. We would stress, however, the need for time in the school day for teachers who are introducing new programs into the curriculum to discuss their mutual problems, successes, and failures.

With respect to subject matter, we have made many recommendations above, and the Center's Curriculum, set forth in Section II of this study, takes up the roles of various disciplines in intergroup relations education. It is our firm position that history is not and should not be the only vehicle for bringing balance and realities into the curriculum. All the social sciences can make significant contributions. For a brilliant study on the relationship of the social or behavioral sciences to education, see Francis A. J. Ianni, Culture, System, and Behavior: The Behavioral Sciences and Education (Chicago: Science Research Associates, Inc., 1967). Dr. Ianni strongly supports such process approaches in the social sciences as are reflected throughout the Center's Curriculum.

Our principal recommendation with respect to curriculum is that education in intergroup relations should not be walled off or inserted in segments through specific readings or time units, but that it should coalesce naturally with the social studies curriculum, grades one through six. This takes us back to structure and content.

We have criticized above the presentation of a four-week unit on black history in October when black history is neglected the rest of the school year. We oppose overstressing certain obvious black heroes and forgetting many other black contributions to the United States, past and present. We feel that including people in various colors in social studies texts does very little if figures are not colored in other texts. And so on. But our central criticism was that most of the "improved" instructional materials make relatively little difference in advancing students toward our objectives if realities, feelings, discoveries, processes of inquiry, and so on are not in the curriculum.

We therefore recommend that supplementary procedures bring relevant and effective intergroup relations education into the social studies program in grades one through six, and from September through the end of the school year in the spring. This is not to say, again, that social studies is the only vehicle and it is not to say that the social studies program, in grades one through six and from September through June, should focus only on intergroup relations. We do recommend that inductive teaching, learning activities, units spanning considerable time, and other dimensions of a relevant intergroup relations curriculum be brought into the social studies program naturally and regularly. We feel that the Curriculum we present in Section II of this study is a definite step in responding to this recommendation.

> g. We recommend that administrators acquaint themselves with desirable goals for intergroup relations education and lend every possible support to teachers and educational processes designed to advance students toward those goals. This includes support of visitations and integrated learning situations among all kinds of students. Administrators should participate with teachers in inservice programs, especially in modified sensitivity-training processes, so that they may become thoroughly familiar with the needed processes and procedures designed to improve intergroup relations in the schools.

Relevant education in intergroup relations definitely requires support from educational administrators, especially support of teachers' efforts to introduce new programs and to bring about curriculum change. We have noted above the urgent need for administrative support of inservice programs in intergroup relations for teachers. Of course, this kind of support must come from the community as well. Wright states that "state and local government must be encouraged by their citizens to promote continual inservice training for teachers to help them understand themselves better" (Let's Work Together, op. cit., pp. 62, 63). Many others, suchas Boyer and Walsh ("Are Children Born Unequal?" op. cit.), plead for cooperation among school administrators and citizens in the community to improve education in intergroup relations.

Still, there is much that superintendents, principals, and curriculum supervisors can do, as we suggested in our critique regarding administrators above. In effect, all of our recommendations apply to administrators, and that is especially true of the proposal that administrators participate with teachers from their schools in any kind of inservice sensitivity orientation related to intergroup relations. Many administrators have participated in such programs at the Lincoln Filene Center. They benefited from it and, because of their participation in our seminars, they are better able to advance and support intergroup relations educational programs in their schools.

We also recommend that administrators seize opportunities to promote integrated learning experiences among students from all kinds of classrooms. This is especially important for school systems which are basically homogeneous in the grouping of their students. Cocurricular and extracurricular programs and visitations among students from different kinds of schools are strongly recommended. The journal, Integrated Education, edited by Meyer Weinberg, and published bimonthly by Integrated Education Associates, 343 South Dearborn Street, Chicago, has many articles and reports on studies and programs in this area. Because it is Right (Boston: Massachusetts Department of Education, 1965) is an excellent study of integrated education.

The propositions, critiques, and recommendations set forth above have resulted from the years the Lincoln Filene Center has devoted to research and development in intergroup relations education and from the many fine studies and programs in this vital field. In addition to the citations set forth above, we have drawn upon a number of other studies and collections of research findings in the research and developmental phases of the Curriculum. It may be of some value to the reader to examine other sources of authority for the propositions, critiques, and recommendations submitted in this report. Some of the principal works on which we have relied are as follows:

Beauchamp, Mary, Human Relations in Teaching: The Dynamics of Helping Children Grow. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1955

Berelson, Bernard, and Gary A. Steiner, Human Behavior: An Inventory of Scientific Findings. New York: Harcourt, Brace & World, Inc., 1964

Bettelheim, Bruno, and Morris Janowitz, Social Change and Prejudice. London: The Free Press of Glencoe-Collier (Macmillan), Ltd., 1964

Bower, Eli M., and William G. Hollister, Behavioral Science: Frontiers in Education. New York: John Wiley & Sons, Inc., 1967

Clark, Kenneth B., "Problems of Social Power and Social Change: A Relevant Social Psychology," The Journal of Social Issues, July, 1965, p. 4

Daedalus (Journal of The American Academy of Arts and Sciences): "The Negro American" - 1, Fall, 1965; "The Negro American" - 2, Winter, 1966; and "Color and Race" - Spring, 1967. In the latter, see in particular, C. Eric Lincoln's paper, 'Color and Group Identity in the United States.'

Dreeben, Robert, "The Contribution of Schooling to the Learning of Norms," Harvard Educational Review, Spring, 1967, p. 211

Educator's Complete Eric Handbook. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1967 (This is phase one of the ERIC or Educational Resources Clearing House reporting on projects, programs, and abstracts of research in many areas of education, including the disadvantaged, civil rights, etc.)

Gittler, Joseph, and William E. Vickery, "Intergroup Relations and the Citizen" in Franklin Patterson (ed.), Citizenship and a Free Society: Education for the Future. Washington, D. C.: National Council for the Social Studies, 30th Yearbook, 1960, Chapters 8 and 9.

"Growth, Development, and Learning," Special edition of Review of Educational Research. American Educational Research Association, December, 1967

Haskew, Laurence D., and Jonathon C. McLendon (eds.), This Is Teaching. Glenview, Illinois: Scott, Foresman & Company, 1968, 3rd edition

Hoffman, Martin L. and Lois W. (eds.), Review of Child Development Research. New York: Russell Sage Foundation, 1964

Jones, Richard, An Application of Psychoanalysis to Education. Springfield, Illinois: Charles C. Thomas, 1960

Joyce, Bruce, Strategies for Elementary Social Science Education. Chicago: Science Research Associates, Inc., 1965

Kelman, Herbert C., "The Social Consequences of Social Research: A New Social Issue," The Journal of Social Issues, July, 1965, p. 21

Kerlinger, Fred N., Foundations of Behavioral Research. New York: Holt, Rinehart, & Winston, Inc., 1965

Lewin, Kurt, Resolving Social Conflicts: Selected Papers on Group Dynamics. New York: Harper & Brothers, 1948

McWilliams, Carey, Brothers Under the Skin. Boston: Little, Brown & Company, 1964

Mussen, Paul Henry (ed.) Handbook of Research Methods in Child Development. New York: John Wiley & Sons, Inc., 1960

Noll, Victor H. and Rachael P. (eds.), Readings in Educational Psychology. New York: The Macmillan Company, 1968, 2nd edition.

Rokeach, Milyon, "A Theory of Organization and Change Within Value-Attitude Systems," The Journal of Social Issues, January, 1968, p. 13

Rose, Peter I., They & We: Racial and Ethnic Relations in the United States. New York: Random House, 1964

__________, The Subject Is Race. New York: Oxford University Press, 1968

Rosenblith, Judy F., and Wesley Allinsmith, The Causes of Behavior: Readings in Child Development and Educational Psychology. Boston: Allyn and Bacon, Inc., 1967, 2nd edition

Stember, Charles H., Education and Attitude Change. New York: Institute of Human Relations Press, 1961

Stendler, Celia, and William Martin, Intergroup Education in Kindergarten-Primary Grades. New York: The Macmillan Company, 1953

Taba, Hilda, Elizabeth Brady, and John T. Robinson, Intergroup Education in Public Schools. Washington, D. C.: American Council on Education, 1952

Tumin, Melvin M., "Some Social Consequences of Research on Racial Relations," The American Sociologist, May, 1968

Weinberg, Meyer, Human Rights and Responsibilities. Bloomington, Indiana: Phi Delta Kappan, 1968. This is an extensive evaluation of all published data on desegregation research.

We have also drawn heavily on the following periodicals and publications in educational research:

American Educational Research Journal, published by the American Educational Research Association, 1201 Sixteenth Street, N. W., Washington, D.C., 20036

Educational Researcher. Official Newsletter of the American Educational Research Association

Integrated Education. A bimonthly publication edited by Meyer Weinberg and published by Integrated Education Associates, 343 S. Dearborn Street, Chicago, Illinois, 60604

IRCD Bulletin. Publication of the ERIC Information Retrieval Center on Disadvantaged Youth. Ferkauf Graduate School of Humanities and Social Sciences, Yeshiva University, 55 Fifth Avenue, New York, New York, 10003

Poverty and Human Resources Abstracts. Bimonthly publication of the Institute of Labor and Industrial Relations. The University of Michigan and Wayne State University, Ann Arbor, Michigan

Recent Publications in the Social and Behavioral Sciences. The American Behavioral Scientist (Division of Sage Publications), Beverly Hills, California

Research Relating to Children. Bulletins published by the Clearinghouse for Research in Child Life, Children's Bureau, Welfare Administration, Department of Health, Education, and Welfare, Washington, D. C.

Research in Education. Monthly publication of the Educational Resources Information Center and related ERIC clearinghouses of the United States Office of Education. Washington: United States Government Printing Office, 1966-1968

Review of Educational Research. Official Publication of the American Educational Research Association

The Journal of Applied Behavioral Science. N.F.L. Institute of Applied Behavioral Science, 1201 16th Street, N. W., Washington, D. C., 20036

The Journal of Negro Education. Quarterly publication of the Bureau of Educational Research, Howard University Press, Howard University, Washington, D.C.

The Journal of Social Issues. Quarterly publication of The Society for the Psychological Study of Social Issues, a division of the American Psychological Association, Ferkauf Graduate School of Humanities and Social Sciences, Yeshiva University, 55 Fifth Avenue, New York, New York, 10003

I - C

The Intergroup Relations Curriculum: Development, Results, and Conclusions

1. Development of the Curriculum

This curriculum improvement project was a continuation of previous research and development by the Lincoln Filene Center on instructional materials and teaching strategies for education in intergroup relations. Earlier reports from the Center to the United States Office of Education cited in Part A of Section I have described in some detail the developmental phases of the Center's curriculum improvement project. We began with the necessary research and, of course, have continued to feed research findings into our development. From the fall of 1965 through the spring of 1967, working parties at the primary and intermediate levels of elementary school education met at the Center to translate research in intergroup education into pilot units for use in the schools. Center staff and clinical teaching consultants used these units in a number of different kinds of schools in the academic years 1966-67 and 1967-68 as well as in the Lowell, Massachusetts, Title I project in the summer of 1967, and in an integrated program in Boston in the summer of 1968.

The phase of the project which is reported here dealt with basic modifications, refinements, and improvements of the instructional materials and teaching strategies contained in the Center's October, 1967, report to the Office of Education. The Center reached a very basic decision in addressing itself to this task. We felt that we should modify the materials in such a manner as to produce an intergroup relations curriculum which could be used at all grade levels, one through six, and not just at grade two or three and at grade five, which had been the structure of the materials as of the fall of 1967. Another decision with respect to modification, refinement, and improvement was to use the governing process structure as the overarching framework for the Curriculum and to relate to it the five methodological tools which had been developed earlier. The Curriculum as presented in Section II of this study contains these changes.

The developmental work was undertaken by staff members of the Lincoln Filene Center and also by clinical teaching consultants to the Center. Center staff continued to engage in research in intergroup relations education and to use this research in the process of modification and refinement. We also established a clinical classroom in Arlington, Massachusetts, in which Miss Anderson and Mrs. Esselstyn of the Center's staff worked with Miss Haveles in developing new materials, in teaching them to third-grade students, and in using the feedback to improve the learning activities. This process was expanded after the first inservice programs conducted by the Center in Arlington, Massachusetts, and Providence, Rhode Island, from January through May, 1968. The Center inservice programs, described in Section III of this study, not only had an obvious value in themselves but also gave us the opportunity to see how our Curriculum was used in the classrooms of many participating teachers. Thus we were constantly developing learning activities and units and also improving them on the basis of our own research and feedback from the many teachers using our Curriculum in their own classes. Much more writing, modification, and improvement took place during the summer and fall of 1968. Although the Center's inservice programs for Winchester and Cambridge (Massachusetts) teachers took place in the fall of 1968 after the end of the project (September 30, 1968), the findings, feedbacks, and improvements in the Curriculum which we gained from these programs are reflected in Section II of this study. We fully expect to continue this developmental pattern of basing our improvements of the Curriculum on the feedback from teachers who have taught and evaluated it after participating in Center inservice programs. Feedback material will, of course, be joined by the work of Center staff members and clinical teaching consultants in order to make the Curriculum as effective as possible.

2. Results of the Project

We feel that the results of the project are reflected primarily in the Intergroup Relations Curriculum as presented in Section II (Volume II) of this study. Added to this is the pattern of inservice programs for teachers which is described in Section III (Volume I, Green Book).

3. Conclusions

The basic conclusion we have arrived at as we finish this curriculum improvement project is that the project's research, development, and other programs and activities in producing the Intergroup Relations Curriculum have made a significant contribution to advancing teaching and learning about democratic intergroup relations at the elementary school level. The validity of this conclusion, however, depends upon the Curriculum's being used on a wide basis. The recommendations we have submitted in Segment 3, Part B, of this Section of the study provide guidelines toward this end.

I - D

The Intergroup Relations Curriculum Project: Summary

The basic purpose of this part of Section I is to provide the reader with a short summary of the Project so that he may have an overview of the research, developmental work, and findings set forth in this broad study.

The Project in all of its phases since 1965 has sought to advance democratic intergroup relations through the process of education by developing a curriculum in intergroup relations for use at the elementary school level. Our research and developmental work focused initially upon instructional units at the primary and intermediate levels. It soon became clear, however, that our Curriculum could not be used on a broad basis in the United States without equal attention to the inservice education of teachers. We found that many teachers did not have adequate skills for inductive teaching and were apprehensive about sensitive and often emotional interactions among students and between students and the teacher in the classroom. Inductive teaching and all kinds of interactions dealing with the fundamental issues of intergroup relations were, and are, cardinal features of the Curriculum. Therefore in the phase of the Project which is the basis of this report, we concentrated on inservice education of elementary school teachers as well as on developing the Curriculum in such a way that it can be used at all grade levels in all kinds of elementary schools. In brief, the Curriculum which is contained in Volume II of this study presents an instructional program and appropriate teaching strategies for advancing democratic intergroup relations through the process of education in the elementary school.

The objectives of the Curriculum, and thus of the Project, are set forth on page 11 and again on pages 45 and 46 of this volume. Our basic objective is to help students not to prejudge, and thus to misjudge, people who are different from them, and "different" in many ways. We believe the process of education can make a distinct contribution toward this end. Our objectives are derived from a broad examination of the status of intergroup relations in the United States today and from our extensive critique on how the processes of education are not adequately meeting the challenge of advancing democratic intergroup relations. We thus arrived at a series of recommendations on improving such processes, recommendations which we feel we have translated effectively into the design and content of the Intergroup Relations Curriculum. Our propositions, critiques, and recommendations are set forth in Part B, Section I, of this study (pages 6-60 of this volume).

The research and developmental methods of this phase of the Project were different from the first two phases of the Project (March, 1965 - October, 1967). The former phases were largely concerned with basic research and the development of two pilot instructional units. The primary and intermediate units were pilot tested in a number of school systems and were found to be valid and effective approaches to improving democratic intergroup relations through education. As we noted above, however, an extensive program of inservice education for teachers was needed, as was the expansion of the Curriculum for use at all elementary grade levels. Therefore our methods for this phase of the Project (January, 1968 - October, 1968) concentrated on inservice programs and expansion of the Curriculum. It should be noted that the Lincoln Filene Center funded the Project between October, 1967, and January, 1968, and thus the actual work on this phase of the Project preceded the resumption of Federal funding in January, 1968. The Center has, of course, allocated considerable resources to the Project at all times when it was receiving Federal support.

The inservice programs in many school systems during this phase of the Project not only contributed substantially to equipping teachers to handle intergroup relations more effectively in the classroom but also gave the Center considerable feedback for expanding the Curriculum itself. Work by the Center's staff and clinical teaching consultants have drawn all this experience and many findings together to produce the Curriculum set forth in Volume II of this study.

What have been the results? In Volume III of this study, we indicate that, from our point of view, the results of our work have demonstrated the validity of our premises and projections. We are confident that the Curriculum can advance students toward desirable objectives for education in intergroup relations and that the Curriculum and our inservice program can do more than we had thought possible to help teachers to teach (and learn about) intergroup relations much more effectively than before. Approximately 350 teachers have participated in our intensive inservice programs, and more than 8,000 students have used the Curriculum. The latter figure is undoubtedly a low estimate. The evaluation of students and teachers has been positive in the vast majority of cases, although we still have a long way to go before we can evaluate the affective development of the teachers and students with any great degree of certainty.

The highlights of the Project from its beginning have been the delight with which teachers report the use of the Curriculum in their classrooms. The significance of this, in our opinion, is that we have a Curriculum which can genuinely improve the teaching and learning about democratic human relations, one which is a very substantial and significant improvement over all other curriculum processes we know of in the field of intergroup relations.

On pages 45 through 57 of this volume we have submitted a number of recommendations based on these findings. Our basic recommendation is that the Curriculum presented in Volume II of this study be used on a broad basis; that it be improved in many ways on the basis of classroom experience and additional research; and that considerable efforts and resources be allocated to preservice and inservice teacher education programs which are based upon the Curriculum and the findings submitted in this study. The Lincoln Filene Center has every expectation of continuing its research, developmental work, and educational programs for teachers in the quest for improving the Intergroup Relations Curriculum.

Finally, we are abundantly aware of the magnitude of the task before all who seek to advance democratic human relations through the process of education, or by any other means. We must, however, move forward with determined and vigorous optimism. This spirit is magnificently conveyed in the words of Martin Luther King, Jr., spoken shortly before his tragic assassination:

> And so I can still sing, although many have stopped singing it, "We shall overcome". We shall overcome because the arch of the moral universe is long, but it bends toward justice. We shall overcome because Carlyle is right, "No lie can live forever". We shall overcome because William Cullen Bryant is right, "Truth crushed to earth will rise again". We shall overcome because James Russell Lowell is right, "Truth forever on the scaffold, wrong forever on the throne, yet that scaffold sways a future". And so with this faith, we will be able to hew out of the mountain of despair a stone of hope. We will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. This will be a great day. This will not be the day of the white man, it will not be the day of the black man, it will be the day of man as man. [6]

Volume I

References

1 This conference was sponsored jointly by the United States Office of Education (Cooperative Research Project No. G-020) and by the President's Committee on Juvenile Delinquency and Youth Development (Grant No. 64203). A report of the conference was submitted to the two funding agencies in December, 1963, and was developed into a publication authored by Kvaraceus, Gibson, Patterson, Seasholes, and Grambs entitled Negro Self-Concept: Implications for School and Citizenship (New York: McGraw-Hill Book Company, 1965).

2 In attendance were Messrs. Gibson, Kvaraceus, Seasholes, Holmes, and Miss Anderson of the Center staff as well as Professor Melvin Tumin of Princeton University and Professor Jean D. Grambs of the University of Maryland.

3 In addition to Center staff members, the following specialists attended the June, 1965, conference: Mr. Larry Cuban of the Cardozo Project, Washington, D. C.; Dr. William D. Davidson, Chief Resident, In-patient Psychiatry, Veterans Administration Hospital, Minneapolis; Dr. Robert A. Feldmesser, Director of Sociological Resources for Secondary Schools, Dartmouth College; Dr. Jean D. Grambs, University of Maryland; Dr. Robert D. Hess, Chairman, Committee on Human Development, University of Chicago; Dr. Solon T. Kimball, Teachers College, Columbia University; Dr. Peter New, Graduate School of Public Health, University of Pittsburgh; and Dr. Charles A. Pinderhughes, Chief of Psychiatry Service, Veterans Administration Hospital, Boston.

4 John S. Gibson and William C. Kvaraceus, The Development of Instructional Materials Pertaining to Race and Culture in America. Medford, Massachusetts: Trustees of Tufts College and the Lincoln Filene Center for Citizenship and Public Affairs (Cooperative Research Project No. H-199), 1966. 350 pp. See ED 010029, ERIC Document Reproduction Service.

5 These units were designed for the primary and intermediate levels. With the exception of the Indians and the Declaration units, they have been redesigned in this study for use in most of the grades in the elementary school.

6 The Journal of Social Issues, January, 1968, p. 12.

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FINAL REPORT
Project No. 8-0197
Grant No. OEG-1-8-080197-001-057

THE DEVELOPMENT OF INSTRUCTIONAL MATERIALS AND TEACHING STRATEGIES ON RACE AND CULTURE IN AMERICAN LIFE

Volume II
First Part

John S. Gibson

December 1968

UD 007 885 - Vol II, Part I

U. S. DEPARTMENT OF
HEALTH, EDUCATION, AND WELFARE

Office of Education
Bureau of Research

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D. Teaching the Governing Process and the Methodological Tools

E. Learning Activities and Instructional Units **

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[*] Volume II of this report contains the Intergroup Relations Curriculum. For binding purposes, it has been necessary to divide Volume II into two parts. The First Part contains the various approaches to the Curriculum and also the first sixteen learning activities. The Second Part contains the remaining four learning activities, the two instructional units ("American Indians" and "The Declaration of Independence"), a bibliography of instructional resources, and the references for Volume II.

[**] The listing of each of the sixteen learning activities is set forth at the beginning of Section E.

Acknowledgments

The broad dimensions of this study reflect the dedication and expertise of many people. The Director of the Project is particularly indebted to the staff members of the Lincoln Filene Center who have had principal responsibility for the Intergroup Relations Curriculum--Miss Damaris Ames, Director of Elementary Studies; Miss Joyce E. Southard, Assistant Director of Elementary Studies; Mrs. Ann C. Chalmers, Administrative Assistant to the Director; Miss Sandra J. Saba, Executive Secretary; and Mrs. Jan Brown, Administrative Assistant to the Elementary Studies Program. Mr. Wyman Holmes, Director of the Division of Media Services; Dr. Bradbury Seasholes, Director of Political Studies; Miss Miriam C. Berry, Senior Editor; and Dr. William C. Kvaraceus, formerly Director of Youth Studies at the Center and currently Chairman of the Department of Education at Clark University, provided indispensable services in the development of the Intergroup Relations Curriculum. Miss Sandra Lee Malaguti, Mrs. Anthony DiIeso, Miss Pearl A. Castor, and Mrs. Virginia O'Neil gave superb secretarial services. Consultants to the Center whose professional expertise was of great value included Mrs. John Hilbert of the Newton (Massachusetts) school system, Miss Barbara Hafner of the Medford (Massachusetts) school system, and Mr. Major Morris of Education Development Center Resource Center, Roxbury (Massachusetts). Mrs. Hilbert has been a clinical teaching consultant to the Center for three years, and Miss Hafner's contributions to the units on the Indians and the Declaration of Independence were outstanding. Mr. Morris' photographic skills are well represented in this study, and he continues to make important additions to the instructional materials in the Curriculum.

Former members of the Center's staff played key roles in the development of the Curriculum. They include Miss Jane B. Benson, Mrs. Erik C. Esselstyn, Mrs. Douglas Dodds (formerly Miss Astrid Anderson), Miss Vivienne Frachtenberg, and Mrs. Stephen Morse. All were deeply involved in the Arlington (Massachusetts) and Providence (Rhode Island) inservice programs for teachers; and Mrs. Esselstyn, in particular, wrote a number of the learning activities set forth in Volume II of this study.

The work of former associates of the Center is reflected here. Dr. Joseph C. Grannis of Teachers College, Columbia University, chaired the primary level working party during academic 1966-1967 and was responsible for many of the concepts in the learning activities for the early grades presented in Volume II of the study. His associates in this group were Miss Helen Clark, Winchester (Massachusetts) school system; Miss Else Jaffe, Harvard Graduate School of Education; Mrs. Louise C. Smith, Harvard Graduate School of

Education; Miss Melissa Tillman, New School for Children, Boston; and Mrs. Doreen Wilkinson, Lesley-Ellis School, Lesley College, Cambridge, Massachusetts.

The work of the intermediate-grade level working party of academic 1966-1967 is also incorporated in this report. That group, headed by Dr. Gibson, was comprised of Mrs. Hilbert; Mrs. William Davidson and Mr. Frank Lyman of the Lexington (Massachusetts) school system; Mrs. Paul Reinhart, member of the faculty and supervisor for social studies interns, Lesley College, Cambridge; Miss Mary Lou Denning, Lowell (Massachusetts) school system; and Mrs. Bryant Rollins, Hilltop Day Care Center, Roxbury, Massachusetts, and presently at the Harvard Graduate School of Education, Cambridge, Massachusetts.

The Center is also most grateful to the many teachers and administrators of the Title I Project, Lowell, Massachusetts, for their contributions to the teaching of the Curriculum during the summer of 1967, and to the teachers who used the Curriculum in the Castle Square Project, Boston, in the summer of 1968. Dr. Lonnie Carton of the Department of Education, Tufts University, did an excellent job in coordinating this project. Dr. Helen J. Kenney and her associates, especially Mrs. Barbara Harris, conducted early evaluation studies on the Curriculum.

We acknowledge with gratitude the help of the teachers from the Arlington, Cambridge, Boston, Lexington, Medford, Newton, and Winchester (Massachusetts) school systems and the eighty Rhode Island teachers who, through in-service programs, provided vital feedback for advancing the Curriculum in so many respects.

Finally, the Center expresses its deep appreciation to those administration and faculty members of Tufts University who have provided assistance in many ways, and to the officers and members of the Board of Trustees of the Civic Education Foundation, and especially to the late Samuel Barron, Jr., and Albert W. Vanderhoof, for their support and guidance of the Lincoln Filene Center.

John S. Gibson, Director
Lincoln Filene Center for Citizenship
and Public Affairs
Tufts University
January, 1969

Preface

This is a report from the Lincoln Filene Center for Citizenship and Public Affairs, Tufts University, to the United States Office of Education on research and development of an intergroup relations curriculum for use in our nation's elementary schools. The research and development reported in this study were performed pursuant to a grant with the Office of Education, United States Department of Health, Education, and Welfare (No. OEG-1-8-080197-001-057). Contractors undertaking such projects under Government sponsorship are encouraged to express freely their professional judgment in the conduct of the project. Points of view or opinions stated do not, therefore, necessarily represent official Office of Education position or policy.

Section I of this study sets forth the background of the Lincoln Filene Center's research and development on the Intergroup Relations Curriculum, which has received support from the United States Office of Education and from private agencies since March, 1965. Section I follows, in general, the Office's specifications for final reports. These specifications call for an introductory section which should contain the problem of the study, background, related research, project objectives, method of project development, results, discussion, conclusions, implications, recommendations, and summary. Parts A and B of Section I include the problem of the study, background, related research, and project development. We have presented some general propositions about intergroup relations in the United States, some critiques of current educational processes in this area, and some basic recommendations to meet these critiques. Part B is presented at some length because of the significance of the problem at hand and because of the important findings we submit to the Office and the public. Part C includes project development, results, discussion, conclusions, implications, and recommendations. Part D is the summary of the Center's research and development of the Intergroup Relations Curriculum.

This study, in effect, reports the continuation of the Center's curriculum improvement project on race and culture in American life. Previous studies which have been submitted to the Office under this project are cited in Part A, Section I. The present phase of the project began on January 17, 1968, and terminated on September 30, 1968. During that phase, the Lincoln Filene Center was asked to refine, modify, and supplement the instructional units and teaching strategies for intergroup relations education which were contained in previous reports. Section II of this study contains these refinements, modifications, and supplements. Section II, therefore, is the Center's Intergroup

Relations Curriculum as it stands in the fall of 1968. Section III of the study presents an accounting of inservice education for the Curriculum, evaluation, and dissemination procedures. Citations from the three sections are set forth at the end of the study. The contents of the total study reflect the organization of the report. This preface and the table of contents are included in each of the three volumes of this report. Various sections and parts of the study are numbered sequentially in the upper right-hand corner of each page, while the total study is sequentially paginated at the bottom center of each page.

The Lincoln Filene Center is continuing its research, development, inservice programs, and evaluation with respect to the Intergroup Relations Curriculum. Therefore, the entire program set forth in this report is provisional in nature and not designed for commercial publication. The Center is publishing the total study under its own copyright so that distribution of this study may be assured by processes other than the Educational Resources Information Center.

John S. Gibson
Lincoln Filene Center for Citizenship
and Public Affairs
Tufts University
December, 1968

II - A

Introduction to the Intergroup Relations Curriculum

Robert Frost wrote these lines in his poem, "Two Tramps in Mud Time":

> My object in living is to unite
> My avocation and my vocation
> As my two eyes make one in sight.
> Only where love and need are one,
> And the work is play for mortal stakes,
> Is the deed ever really done
> For Heaven and the future's sakes.

The basic purpose of the Intergroup Relations Curriculum is to advance democratic human relations in our society through the process of education. Our prime concern is for the elementary school child and those who have the responsibility for orienting that child into a society marked by a rich and varied diversity. Love and need are indeed united in this endeavor. Love is a positive image of one's self and a compassion for others. Need may be viewed as the necessity for democratic human relations in a society which for too long has not lived up to the ideals of democracy. "And the work is play for mortal stakes" . . . and for "the future's sakes."

The closing stanzas of Rudyard Kipling's "They and We" are particularly appropriate to our study:

> All good people agree,
> And all good people say,
> All nice people like Us are We
> And everyone else is They:
>
> But if you cross over the sea,
> Instead of over the way,
> You may end by (think of it!) looking on We
> As only a sort of They!

The Intergroup Relations Curriculum is designed to help students to give thoughtful consideration to all kinds of relations involving "me," "we," "he," "she," and "they" and to develop an understanding of these relations. It seeks to advance student pride in the "me" and the "we." It also attempts to convey knowledge and develop feeling by the student that the behavior of a "he" or a "they" too often is misjudged because it is prejudged. It is the individual behavior of each person, and not behaviors too often associated with groups, that receives particular emphasis in the Curriculum. Reducing stereotypic and prejudicial thinking and overt discriminatory behavior toward others by child and teacher alike are the intertwined objectives of the Curriculum. Pursuit of these goals is a very fundamental responsibility and challenge to the elementary school educator and to all members of a democratic society.

This introduction to the Curriculum has four segments: objectives, methodology, the "sensitive teacher," and curriculum issues affecting school officials and parents.

1. Objectives of the Intergroup Relations Curriculum

Educational objectives are essential to any curriculum or instructional program in the schools. Objectives are goals toward which we strive, ideals which we should pursue irrespective of full attainment, and yardsticks to measure our progress in the teaching-learning process. Educational objectives should include the cognitive domain, or knowledge; the affective domain, or attitudes and values; and behavioral orientations which incline the learner toward the directives provided by knowledge, values, and attitudes.[1] The Intergroup Relations Curriculum has specific objectives for students. They are as follows:

1. To advance the child's positive self-concept.

2. To help the child to reduce stereotypic and prejudicial thinking and overt discrimination with respect to all kinds of groupings of human beings.

3. To assist the child in realizing that there are many differences among people within groupings or categories of people based on sex, age, race, ethnic classification, national origin, profession or employment, region (e.g. "Southerner," "New Englander"), and level of education.

4. To give the child a very realistic understanding of the past and the present, including the many contributions to the development of America by people from a wide variety of groupings and nations.

5. To encourage the child to be an active participant in the teaching-learning process in the school.

6. To suggest ways by which all individuals may contribute toward bringing the realities of the democratic civic culture closer to its ideals.

As was suggested in Section I of this study, the objectives of the Intergroup Relations Curriculum really focus on helping the child to become an effective citizen in the American society. We have delved into the idea of the democratic civic culture and what behaviors appear vital to the sustenance and strengthening of that democratic civic culture. All of the above objectives, therefore, are concerned with qualitative citizenship education in the elementary school.

These objectives require little explanation. Positive self-concept is fundamental for all children. We would hope to help young people to be less stereotypic in judgment of groups different from them and to understand that it is wrong to judge people on the basis of group identifications. Thus it is essential that young people should realize how many differences there are among people in any kind of grouping. The fourth objective stresses the richness of diversity in the development of America (the United States). A corollary of this objective is the generation of pride by the student in what members of his group have given to this nation (e.g., Italians, Chinese, Negroes, and many others). Participatory activity in the classroom is emphasized in the fifth objective, especially the processes of role playing, discovery, inquiry, and gaming. Finally, the sixth objective attempts to relate participation in the teaching-learning process to the ideal of being an active and effective participant in the society at large. Of particular importance is that participatory activity which earnestly seeks to move the realities of the "here and now" of life in America toward such noble goals as equal rights and opportunities, and "liberty and justice for all."

2. The Methodology of the Intergroup Relations Curriculum

Perhaps the cardinal feature of the Intergroup Relations Curriculum is the methodology which calls for inductive teaching and for very active participation by students in processes of role playing, discovery, inquiry, gaming, and other activities in the classroom. The two basic reasons for the inductive methodology are the necessity for students to make contributions to the teaching-learning process and the fact that participation in the classroom helps the student to learn better, to learn more, and probably to become a more effective participant in the broader community.

On the first point, the student must contribute, must discover, must put himself in the position of the others through role playing, and must be inquiring, if he is to advance toward the objectives of the Curriculum. To put the matter another way, the student must be led to understand the necessity of not stereotyping people and to understand the many differences among people in any group. A teacher's exhorting a student "to love your neighbor and fellow man irrespective of race . . . ." simply is not an effective means for encouraging the student to become more committed to democratic intergroup relations behavior. As we noted in Section I of this study, we can add to the student's knowledge about similarities and differences in the American civic culture; however, behavioral orientation and change must come about through feelings and by means of engaging the student in the teaching-learning process. The Curriculum provides teachers with a methodology and a pedagogical framework for thus engaging the student rather than with extensive materials which are geared to adding to the student's knowledge about similarities and differences.

Closely related to participation in the Intergroup Relations Curriculum is participation in the teaching-learning process per se. Students joining with teachers in the thrill of discovery and in a partnership of teaching and learning by both are attributes of the Curriculum which seek to advance the fifth objective, participation, and the sixth objective of gaining a facility and skills for participating in changing the society for the better.

As has been stated many times, the socialization of the child in intergroup relations takes place out of school as well as in. It starts within the family and in the total living environment and then within the school when the child enters the kindergarten or the first grade. We assume that a child absorbs many values, attitudes, and behavioral orientations as well as cognitive learnings and mislearnings outside the school. A key function of the school in the affective socialization of the child is to help him advance toward desirable behavioral objectives irrespective of all the learning and mislearning he receives outside the classroom. If the school is to do this, it must provide opportunities for speaking up, for discovering, and for sharing in the total teaching-learning process. It must have an inductive methodology, a framework in which this induction may take place, instructional resources designed to help the student advance toward specific objectives and sensitive teachers. If we do not engage the student in the classroom, then all the learnings and mislearnings he absorbs outside may well become predominant over a classroom input or process which is exclusively in the cognitive realm.

This brings us then to putting these strands of the Curriculum together: inductive methodology, the inductive framework, other instructional resources, and the "sensitive teacher." We shall discuss the need for the "sensitive teacher" in the next segment (3) of this part of Section II.

It is not enough to say that we need an inductive methodology and student participation in the teaching-learning process. The teacher must have a framework for inductive teaching, one that is designed to advance the student toward the specific objectives of the Curriculum. The inductive framework for induction is outlined in the chart on the next page. In the first place, we assume a "near-to-far" structure for the social studies program in the elementary school (see column headed "Grades"). We say social studies program, because in the elementary school the Curriculum is generally used in social studies education. It is quite possible, however, for the Curriculum to be taught in conjuction with reading or even independently of other subject matter, although its basic structure is geared to the social studies.

We believe the "near-to-far" sequence is appropriate because it is associated with developmental patterns of the socialization of the child with respect to his environment. Certainly the first- and second-grader learn something about "community, " "region, " "United States, " and other parts of the world outside of the classroom, especially by means of television. The child is, however, most closely associated with people, things, and institutions closest to him. On the other hand, the "near-to-far" sequence does not and should not preclude a "back-and-forth" relationship between his family and families different from his at home or abroad. The same is true for school and neighborhood, community, region, nation, and the world.

The "governing process" is a methodological framework for drawing from students some basic principles and behaviors dealing with how people are governed; who does the governing; rules in the home, school, city, and nation; and how people can influence governing officials. It is a structure for political science which stresses processes of governing and influence and which helps the student to see himself as an important person in many kinds of societal institutions. The intellectual rationale for the governing process is set forth in Part B of this Section, and the methodology for using the governing process in the classroom as a centrifugal and centripetal framework for the entire curriculum is explained in Part D of the Section. The governing process thus provides a methodological framework for inductive teaching and for student participation for the entire Curriculum.

If teachers start with the governing process, they then proceed to the use of five methodological tools for helping students to progress toward the objectives set forth above. These tools are "similarities" (universal and group), "differences"(in groups and among individuals), "interactions, " "ideals, myths, and realities, " and the "here and now. " These are explained in detail in Part C of this Section. Each methodological tool deals with significant components of intergroup relations education, and each is designed to help students consider the significance of these components within a classroom process of discovery, inquiry, role playing, and other student-engagement activities. The governing

ORGANIZATION OF THE INTERGROUP RELATIONS CURRICULUM

	II -D								II - E
Grades	Governing Process	Similarities		Differences		Interactions	Ideals, Myths, Realities	Here and Now	Learning Activities and Units
		Universal	Group	Groups	Individuals				
K, 1 Home Family									
2 School Neighborhood									
3 Community									
4 Region									
5 United States									
6 Area Hemisphere									

process and the methodological tools also provide many opportunities for assisting students to relate environmental learnings of intergroup relations to classroom education in intergroup relations. In other words, they provide various connective links between the world of the classroom and the world outside.

Part D of this Section integrates the teaching of the governing process with the use of the methodological tools in the teaching-learning process. Part E of this Section contains many learning activities and units which use some or all parts of the governing process and the methodological tools to help students to advance toward the objectives of the Curriculum. Introductions to each part of this Section explain how teachers can use this methodological framework in the classroom.

Another component of this methodology is having the student develop his own notebook for the Curriculum. This means that each student should have some kind of portfolio in which he places many of his own responses and his collections of pictures, diagrams, and other flat written or visual materials. Clearly the Curriculum does not provide a textbook for students. It is heavily inductive; however, it is also designed to encourage the student to return time and time again to this portfolio of his responses, thoughts, and collections for reinforcement and for new ideas and observations. Much of the material in Part E of this Section can and should be reproduced by teachers for reading and other uses by students. While the Curriculum staff and consultants have written the material, each teacher and school must accept the obligation to reproduce those parts of this study which are to be used by students. Instructions on this point are in the introduction to Part E. The central point here, however, is that students should be strongly encouraged to participate not only orally but through the development of their own portfolios for the Curriculum.

3. The Sensitive Teacher

The sensitive teacher is one who genuinely feels the need for improving the teaching and learning about intergroup relations and who willingly assumes the responsibility for open discussions in the classroom about all kinds of similarities and differences among people in our society. The teacher who includes intergroup relations in the curriculum only because he or she is required to do so, and the teacher who does not permit open discussion in the classroom of some problems related to individual or group differences among human beings, is one who will not be able to use the Curriculum presented in this study. The Curriculum depends upon teachers who identify with its objectives and who open classroom doors to the expression of all kinds of opinions and feelings of students about themselves and others, especially others who are in one way or another "different."

The staff and consultants who developed the Curriculum have found that some teachers using these materials profess to have no personal problems in attitudes toward others. They often claim that there is no prejudice among their students. They have used the Curriculum, however, because they have been asked to do so by school administrators. Such teachers generally are not sympathetic to Curriculum objectives and usually ignore (consciously or unconsciously) the fact that all children have distinct attitudes and values with respect to themselves and others in the realm of intergroup relations.

No curriculum, no school authorities, no other people or circumstances can impose orientations in values or attitudes on teachers. We would hope, however, that teachers using the Curriculum would examine carefully their own sentiments toward different individuals and groups and come to realize that most adults have some kinds of prejudices, which often are noticed by students.

It is not the Lincoln Filene Center's function to engage in sensitivity training, and the Curriculum has no program in this respect. Section III of this report does give an accounting of some means the Center has used in in-service programming with the Curriculum to encourage teachers to discuss their own views about similarities and differences in our diverse society. But the Center cannot and would not seek to compel teachers superficially to be anything else than what they are. All it can do is to express the hope that any teacher will recognize his or her own views about people who are different (in many ways) from him or her and understand the impact of overt manifestations of prejudice and stereotypic thinking upon students in the classroom. If they do this and genuinely want to advance democratic intergroup relations by using this Curriculum, significant things can take place in the classroom in the teaching-learning process.

For many reasons the teacher still may be apprehensive about using parts or all of the Curriculum. One specific suggestion for the questioning but dedicated and sensitive teacher is to begin to teach the Curriculum. When students openly discuss some issues which a teacher may feel are difficult to handle in the classroom, the teacher often sees that his or her apprehensions were not warranted. In brief, actual use of the Curriculum has often been found to be an effective means for reducing the teacher's concern about handling sensitive and presumed controversial problems. In a way, then, the Curriculum itself, when brought into the classroom, can be a sensitivity orientation for the teacher.

As we stated in Section I of this study, the objectives of the Curriculum are valid for all elementary school students. The Curriculum was never designed solely for inner-city students, for suburban students, for rural students, or for any other regional, racial, religious, ethnic, or national-origin grouping. The Curriculum has been used in classrooms with all kinds of mixes of students, and in classrooms where all or almost all of the students are homogeneous in one respect or another. The validity of inductive teaching, student participation, and open discussions has been reaffirmed many times.

A teacher may raise this kind of question: "What does one do when one or two members of a group (Chinese, Negro, Indian, etc.) are in the classroom and the rest are basically the same (e.g. white, Christian)? Won't a discussion which focuses upon Chinese, Negro, and/or Indians embarrass the few students who are identified with such groups?" We feel that the answer is "No!" In any event, it may well be (and usually is) that the distinct minority-group children are discriminated against outside the classroom. As always, we ask, how can the school contribute toward more positive feelings for those who are different from the majority? If the teacher can help to accentuate the contributions to American life of people from these groups and if she can encourage these young people to expand upon themes of positive group-concept, then other students may look up to them rather than down on them. When the teacher inductively emphasizes the harm of group tags and the differences among people in any group, stereotypic and categoric thinking, misjudgments and prejudgments, and overt discrimination may well be reduced. What we are really saying is that the teacher should not fear classroom mixes of students, but should feel free to proceed with the Curriculum and to have open discussions presenting all kinds of student views about similarities and differences of people in America. Teachers must assume that learning about intergroup relations takes place anyway and that much of this learning outside the classroom is mislearning. They also should assume that constructive discussion of sameness and difference in the classroom within the framework of the Curriculum really does advance positive self- and group-concept of all kinds of young people, and that the Curriculum does provide the opportunity for students who are a minority in any classroom to take pride in themselves, to speak up with respect to their inner feelings and self-pride, and to have all students in the classroom experience a democratic interchange which will advance all of them toward the Curriculum's objectives.

This takes us to the teacher's classroom and to her students. Achieving the objectives of the Curriculum rests to a great degree upon the mood of the classroom. To help students to advance toward the Curriculum's objectives, it is quite important that the classroom atmosphere and the teacher reflect the attitudes and values implicit and explicit in those objectives.

The atmosphere in the classroom should be open and accepting--not closed and judgmental. Respect for others' ideas and appreciation of differences should be openly expressed and discussed so that students can hear and learn about themselves and from one another. John Holt, the author of How Children Learn, has noted that respect for children means treating them as if they and their ideas were important. Holt recognizes that treating people this way--no matter what their age, color, or background may be--helps to dissolve barriers to communication and allows learning to take place.

Self-awareness and an open and realistic attitude toward others are valuable qualities which, like flowers, need fresh air. If children are to know themselves, they must be able to express their ideas openly and must feel free to do so. Many of the subjects which come up with regard to people and/or society have heretofore been taboo, particularly discussions of differences (personal and social) and the attitudes toward those differences. If such subjects are not brought out into the open, misconceptions can develop and will remain in the children's minds. Fears, misunderstandings, and incorrect judgments can root themselves if they are not cleared up by free discussion on the part of the children.

To illustrate a class's misconception of a group and then a free and open class, where the children felt comfortable discussing it, take the case of a teacher who showed her fifth-grade class a picture of a peace demonstration. Many of the individuals pictured had beards and long hair. She asked the class about the picture. They said it was a picture of Communists. When she, out of respect for and interest in their ideas, asked why they thought the people were Communists, they answered, "Because they have beards." Rather than make a generalized statement herself about the group or about bearded people, she asked the class what the people in the picture were doing.

"They are demonstrating, marching."

"What for?"

"Peace."

"Why?"

"Because of the war in Vietnam. They think we should stop fighting."

"Whose decision was it that we get involved in the war in the first place?"

"The government."

"Okay. So what would you say these people are trying to do?"

"Change a policy."

"Do you think a demonstration is a good way of trying to affect government policies?"

An open discussion followed where opinions were voiced freely. The teacher did not attack the generalization about Communists, but weakened it through her questions. The more demonstrations were discussed in relation to changing school policies or in support of poverty programs or civil rights, the more the children saw them as an aspect of a democracy. Perhaps Communists take part in demonstrations, but the overall label of "Communists" for all demonstrators cannot hold up in the light of numerous examples.

Children, of course, take many cues from teachers and will certainly be aware of reluctance by a teacher to permit discussions of various kinds of groups or of behaviors by different kinds of people. The methodology of the Curriculum calls for students' airing their views on how they perceive others who are different from them. If the teacher feels tight or uncomfortable in handling a discussion of Jews, Negroes, Indians, or the economically disadvantaged and the misconceptions and harmful tags often attached to such groups, the students will readily sense the teacher's stance and will not want to take up such issues in the classroom. They will, however, delve into the topics of groups and group differences in the schoolyard or in peer groups and will continue to engage in patterns of harmful mislearnings outside the classroom. The teacher, then, is the one who must convey to the students the idea that it is wholly appropriate and comfortable to use the classroom as a place where teacher and students alike can fruitfully explore all kinds of issues in the area of intergroup relations.

John Holt draws a marvelous analogy between children and rabbits. Both are very sensitive, sniffing the air for signs of danger or safety. If they sniff danger, they escape. Rabbits run, and children clam up and will not involve themselves in a controversial situation. Children may consider individual or group differences as a subject to be avoided because any discussion of such differences is liable to evoke the wrath of an adult -- parent or teacher. If they can see that such discussions concerning things they have seen or heard about others who are different from them does not make the adult wince or criticize, they may demonstrate that they know and feel much more about differences than anyone expected. We must assume that children have understandings and feelings about others who are different. The teacher's role is to help them to bring out in the classroom and among their peers their understandings and feelings, and to guide them toward the idea that to prejudge is often to misjudge and that one cannot necessarily associate the behavior of one person with that of some group to which he belongs.

A great many teachers have been engaged for years in open class discussions of the problems and issues of intergroup relations. There are others to whom this process is quite new and challenging. Many teachers may feel threatened in one way or another by considering the classroom to be an open forum for discussions and learning about similarities and differences among human beings. The Intergroup Relations Curriculum is designed for both. All we are suggesting is that those who might feel apprehensive with respect to using the Curriculum approach should make an effort to follow the steps suggested in this study. It has been the experience of the Center's staff and its teacher consultants that some very exciting and positive processes in the classroom will substantially lower and even remove fears that the school is not the place to improve democratic intergroup relations in this nation.

4. School Officials and Parents

Following are brief notes designed to explore several problems which may arise in using the Curriculum. Some school officials may object to using the Curriculum in the classroom. It is naturally assumed that any innovative curriculum would be reviewed by officials before it is brought into the classroom. Review and approval by administrators, however, may well be a cursory process, and it is only when there is some negative feedback that such officials will become critical. We do recommend that school authorities be fully informed when the Curriculum is introduced and be given the materials for inspection and criticism. The many hundreds of school authorities with whom the Lincoln Filene Center has cooperated and consulted in the years of developmental work on the Curriculum have approved of the content and methodology, and the Center has never encountered any negative views by school officials with respect to the Curriculum's goals and processes.

The same is true with parents. There has been no negative feedback. At a number of points in the Curriculum, students are asked to consult with parents on such matters as groupings, family trees, and community problems. Although the Center has had very positive feedback from parents, this does not preclude the possibility that some parents may seriously question the entire design of the Curriculum. Should this happen, it might be explained that the Curriculum does not seek to impose any set of values or attitudes on students. It only expresses some basic objectives for democratic intergroup relations in the United States and contains ways and means of helping students to advance toward those goals. The Curriculum does clearly call for open discussion of individual and group differences in the classroom, and some adults may feel that this will encourage the students to think and act antagonistically toward those who are different from them. They might also feel that such discussions are hurting their children, if they are in minority groupings in the school or classroom. An important response is that any child is hurt if he is the target of stereotypic thinking or overt discrimination and that minority-group children will be hurt in the schoolyard in any event. The objective of the Curriculum is to discuss sameness and difference in the classroom, to reduce the harmful tags attached to differences, and to help children to overcome feelings of hostility toward those who are different. It has been the Lincoln Filene Center's experience that the procedures developed under the aegis of the Curriculum do indeed have a positive impact upon young people, and the Center's staff and teacher consultants have never witnessed a case where teaching the Curriculum has exacerbated conflicts among students on the grounds of difference or has psychologically damaged any child in any degree.

In this part of our study, we have sought to set forth the objectives for the Curriculum, some essential points with respect to the Curriculum's methodology, the need for the sensitive and compassionate teacher, and a few notes on some issues which might arise from administrators and teachers. All of these matters are touched upon in later parts of this study. We now turn to the intellectual foundations of the governing process framework and the methodological tools, and then to recommended steps for using the Curriculum in the classroom. We hope the reader will continue to consider the Curriculum's objectives as the central focus of this study, because they express what we are seeking to do for and with students, and for and with ourselves as well.

II - B

The Conceptual Framework: The Governing Process

Introduction

The overarching design for the Curriculum is the "governing process" or the GP. It essentially is a conceptual framework derived from the discipline of political science, but related to many other social disciplines as well. The GP serves as the centripetal and centrifugal framework for teaching and learning about individuals, groups, group interactions, ideals-myths-realities, the "here and now" of man and society, and processes of governing in many societal institutions. The governing process should thus be viewed as the basic organizational structure for the Curriculum. In this part of Section II, we define the GP framework (1), examine its component parts (2), and consider the rationale for using the GP as the overarching conceptual framework for the Intergroup Relations Curriculum (3). Part D of Section II describes how the GP serves to introduce the Curriculum at each grade level and how the conceptual tools may be related to the GP framework.

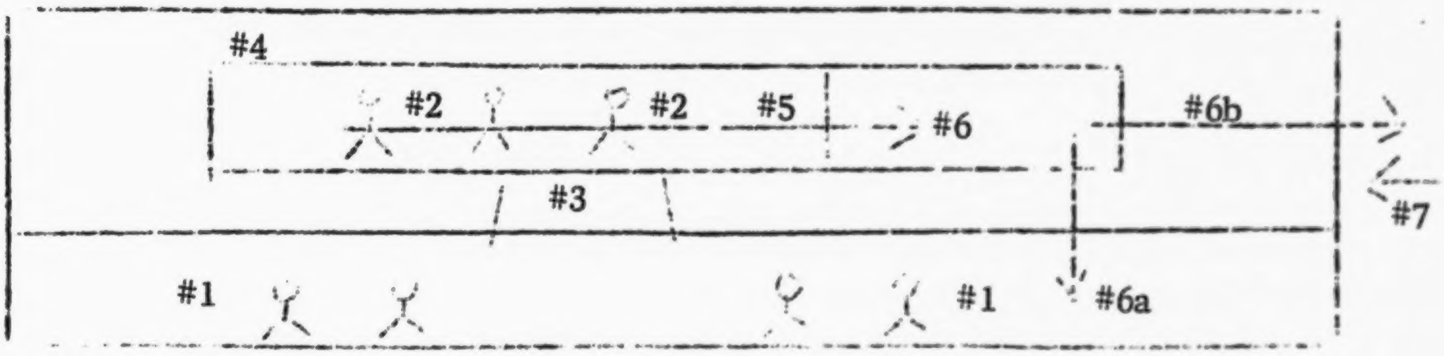
1. Definition

The governing process (GP) is, in effect, a systems approach to political science which seeks to relate the basic components and structures of governing to the processes which provide motion and action in political and governing operations.[1] The GP emphasizes six interrelated components which separately and collectively constitute the process of governing within any societal institution. We generally associate governing with a distinct polity, such as a town or city, a state, or a nation-state. Governing, however, also takes place in other societal institutions, such as the family, the school, the corporation, and the trade union. The governing process approach and accompanying diagrams provide many opportunities for teaching and learning about such basic principles as ruling, being ruled, influencing decision makers (or rulers), making policy, reacting to policy, questioning the wisdom of policy, and so on. The GP relates the governing with which any student at any level is familiar (in his family, school, and society) to content matter in the social studies and also to the "here and now" of governing in all kinds of polities. The GP is thus a framework for political science, a methodological tool for teaching and learning, and a connective link between the life of the student and the realities of the society in which he lives.

2. The Governing Process Framework and Its Component Parts

The following diagram sets forth the basic components of the process of governing. It is recommended that teachers examine the process carefully as it relates to the United States before they use this design in helping students to understand governing in the family, the school, and the community. The commentary on the next six pages may appear to be remote from teaching and learning about intergroup relations; however, #3 of Part B explains the rationale for this approach.

THE GOVERNING PROCESS FRAMEWORK



- #1 - The People or the Governed
- #2 - The Officials
    - a. Elected
    - b. Pre-emptive
    - c. Hereditary
    - d. Appointed
    - e. Professional
- #3 - The Political Process
- #4 - The Structure of Government
    - a. Federation
        - 1. Executive 3. Judiciary
        - 2. Legislature 4. Regulatory
- #4 - (Continued)
    - b. Unitary
    - c. Confederation
- #5 - Decision Making
    - a. Formulation
    - b. Implementation
    - c. Application
    - d. Adjudication
- #6 - Policy
    - a. Domestic
    - b. Foreign
- #7 - Policies of External Polities

The basic components of the governing process approach to political science are the people or the governed (#1), the governing officials (#2), the political process (#3), the structure of government (#4), decision making (#5), and policy (#6). The arrow (#7) represents policies of external polities toward the polity in the diagram above. Although these six main components may be found in every polity in which governing takes place, for illustrative reasons, they are discussed below within the context of the nation-state or state.

#1 - The People or the Governed

The people in the national society, or the governed, are the alpha and omega of the governing process, irrespective of ideology. Perhaps one of the most crucial problems in governing is this: To what degree can or should the governed regulate their lives and allocate things of value among themselves, and/or to what degree should official policy perform this function of regulation and allocation of things of value?

Relevant questions also are: What are the central attributes of the governed, especially in terms of their values and institutions, national character, education and religion, economic condition and ideology? How do they become socialized politically, or how do they acquire those patterns of values and attitudes early in life which determine the quality and quantity of their political participation (or alienation) when they can participate in the political process (if, indeed, they can at all)? What of nationalism, or the corporate identity between the people and the nation-state of which they are citizens, or, perhaps, of their origin?

#2 - The Governing Officials

Governing officials are those people in the polity who have the capacity to shape the values of others through the formulation and application of official policy in the process of regulating people and allocating things of value. Due to elections, death, personal decision, and other reasons, authoritative officials come and go and are therefore instruments of inevitable process.

Authoritative governing officials are usually found in one of five categories: elected (such as President Johnson or Prime Minister Gandhi), preemptive (such as President Nasser or Premier Chou En-lai), hereditary (Queen Elizabeth or Prince Rainier), appointed (Secretary of State Rusk or Premier Couve de Murville), or professional (members of the civil and foreign services or the janitor in city hall). Naturally, there are combinations of these categories, especially of professional and appointed officials (such as Chief Justice Warren or the high school social studies teacher).

Of particular importance in studying governing officials in time or polity is the psychological development of the person, his past and present behavioral patterns, and his political demands and expectations. Calvin Coolidge and Franklin Delano Roosevelt both served as Presidents of the United States, but their roles in this post could not be understood without an examination of those behavioral forces which shaped their respective .

interpretations of how presidential power should be employed within the governing process.

#3 - The Political Process

Within the totality of the governing process, the political system comprises a subsystem. Basically, the political process is that procedure which elevates the principal governing officials to their positions of authority within the governmental structure, keeps them there or casts them out, and helps to shape the dimensions and substance of authoritative policy through the decision making process.

When he went to Texas in November, 1963, President Kennedy was engaging in the political process and looking toward November, 1964. But an assassination of a head of state or government, or a successful revolution, is also a political act in a sense, because both have the effect of bringing about a change of authoritative officials and of altering official policy in some way. One very significant feature of the political process in a democracy is that it abhors violent and deviant political procedures.

A comparison of the political processes in the democratic and the totalitarian state helps to identify some of the important characteristics of this variable subsystem. In a democracy, two or more political parties vie with each other in seeking to place into authoritative positions in the government officials who will reflect the demands and expectations of their adherents. Politics in the totalitarian state is generally characterized by only one "party" which represents the views and ideology of the small and exclusive power elite of the state and which does not permit any organized political party to compete with it.

The political process not only elevates aspirants to high office in government, it is also an active, creative, and sometimes destructive force in shaping policy in the decision-making process within government. The United States Congress is organized along party lines, and Democrats and Republicans alike frequently base their decision making on party interest and power considerations rather than on what is best for the security and well-being of the nation. The political powers of the American President are many and varied as he seeks to mold official policy along the lines he feels are best for the nation or his party, or both.

In practically all polities, there is an important, indirect political process--one anticipated by the First Amendment to the United States

Constitution--which is reflected in the activities of political interest groups. The American Medical Association, the American Legion, thousands of trade organizations, and other political interest groups, in an indirect but forceful manner, seek in numerous ways to guide official policy toward the goals of their organizations.

One should also add that private officials, through many and complex channels, seek to influence the shaping of public policy. The entire political process, therefore, involves interlocking and often competing patterns of influence and power, directed for the most part toward placing people in office as officials and affecting the kinds of authoritative decisions made.

#4 - The Structure of Government

Government is the legal structure or framework of a polity, usually constituted by or evolved from a constitution, a series of statutes, and/or deeply ingrained traditions about how the people in the polity should be governed. Practically all polities have some basic constitutions or set laws and traditions which describe the goals of governing within the polity, the powers of the governing officials, the process of policy making, amendment or "growth" procedures, certain rights of the governed and the officials, and many other matters pertaining to the total governing process. In brief, a government is a structure in which authoritative officials formulate and apply policy and which serves as the legal personage of the polity itself.

As a structure, the governmental framework usually specifies how policy is to be formulated, implemented through legislation, and applied. The United States Constitution, for example, specifically separates these powers, as among the executive branch and the legislature, or Congress. The role of the American judiciary in interpreting much of Federal policy evolved through fiat and tradition. Some polities, such as Great Britain, do not provide for such a clear-cut separation of powers.

Although the constitution of most polities sets forth, on paper, how policy is to be formulated and applied, the real power may not reflect the established rules. Such is the case in the U.S.S.R. and other Communist-dominated states. In fact, under the regimes of super dictators, such as Hitler and Stalin, it would be artificial to distinguish between the chief authoritative official and the government. These two dictators were the government insofar as broad policy was concerned.

As a structure, the framework of government itself is subject to process. In the United States, the structure may be altered by amendment to the Constitution (24 to date), developmental tradition (political parties), legislation (the regulatory agencies), and judicial interpretation (Brown vs. the Board of Education of Topeka, 1954). A basic structure may endure for a long period of time (the United States) or may change many times (Germany). A governmental structure may be fashioned after the tastes of one man (the French Fifth Republic).

One should also add that the structure of government really says little about ideology. The Prime Minister in Great Britain has enormous powers, as Winston Churchill once noted; however, this official is fully aware of the force of public opinion. The constitution of the Soviet Union is quite democratic in tone, but in effect, it is the First Secretary of the Communist Party who wields the real power in that totalitarian state.

In brief, then, many variables such as history, geography, ideology, and culture really determine how policy is shaped and applied by officials within the governmental structure to regulate the people and institutions of the polity and to allocate things of value.

#5 - Decision Making

Decision making within the polity is another subprocess within the scope of the larger governing process. Most official policy is formulated under leadership of the principal officials of the polity, those who comprise the polity's power elite. Usually, but not always, they are identifiable. In the legislature of a democracy, policy is implemented through a legislative process and, following endorsement by the leading executive official, is then applied within the polity and placed into motion with respect to relations with other polities, although the machinery of application often does not function smoothly. The United States is one of the few nation-states in which the supreme judicial body has authority to interpret the constitutionality of much of official policy.

Policy making constantly involves decisions which must be made by authoritative officials, and these decisions are based on considerations both of the wisdom of the policy that is being considered and the political power relationships affecting the decision makers. It is of little benefit, therefore, for a student to commit to memory the "22 steps" (or whatever number) in the policy-making process in the American democracy without taking into full account the bargaining and trading among decision makers, political demands and expectations intertwined in the structure and substance of policy, and the manifold pressures upon governing officials exerted by interest groups and others with considerable political influence.

#6 - Policy: Substance and Application

Official policy includes laws, statutes, and judgments which authoritative officials have formulated and applied on behalf of the polity itself. Policy thus expresses at any one time how people and institutions within the polity are to be regulated, how things of value are to be allocated, and what relations between the polity and other polities are or should be. With respect to the nation-state, the national policy has two dimensions, domestic (#6a) and foreign (#6b). Authoritative officials within the state obviously have far greater control over the application and administration of domestic policy than over foreign policy, as many variables external to the nation affect the capacity of foreign policy to achieve its desired results.

As broad goals of national policy, security and well-being are naturally subjected to different interpretations among nations, depending upon the policy of the officials, history, geography, culture, the quality and quantity of economic resources, demands of the governed, the condition of world politics and ideology. Nevertheless, the basic policy of practically all nations may be cast in terms of how they, especially their governing officials, view the national needs for security and well-being. The former Prime Minister of Great Britain, Sir Alec Douglas-Hume, put the matter this way:

> When paleolithic man lived on lizards, he had two jobs: to provide security for his family and food for them to eat. Things haven't changed much. The basic objective of our foreign policy is to provide security and food with which to feed ourselves.

Regulatory and allocative functions of policy will tend to be applied and intervene in the lives of the governed when the latter cannot or will not regulate themselves and allocate things of value in the manner generally desired by those occupying authoritative positions. The Federal Food and Drug Act of 1906, for instance, was passed because the meat packers of Chicago were not properly regulating their own industrial processes and, in so doing, were adversely affecting the welfare of millions of meat consumers. The United States Civil Rights Act of 1964 might well not have been necessary had many American people regulated themselves in a manner conducive to advancing responsible and compassionate race relations in this nation.

The matter of inter-polity relationships is vast and complex. Policy within a state in the United States, for example, will be greatly affected by the policies of the Federal government, by municipal and state relationships, as well as by the web of municipal-Federal policies and politics.

In the domain of relationships among nation-states or international relations, we note the key role of arrow #6b, or foreign policy. Item #7 suggests other states' foreign policies toward the state depicted in the diagram. The network of the international system of states may be presented visually by drawing lines between and among more than 130 states, lines which represent foreign policies of states seeking to advance their security and well-being. The international system of nation-states is a vast but primitive market system in which takes place buying and selling, giving and taking, and offering and grabbing of items which states consider essential to national security and well-being. Such items may include recognition, assurances of friendship from other states, capital, material aid, arms, or defense commitments. Officials in each state must make decisions every day concerning what the state needs and can offer in the pursuit of national goals. The complex pattern of foreign policy decision making is an area for serious examination by students in the social studies.

3. Rationale for Using the Governing Process Framework in the Intergroup Relations Curriculum

One might well raise the following questions: What does all of this have to do with intergroup relations? Is not the above approach to the study and teaching of governing too complex for elementary school education? Does it not have relevance only to courses in civics, government, and problems of democracy? The governing process design does serve as the foundation for the Lincoln Filene Center's secondary social studies program. The point should be made, however, that most social disciplines have basic principles and processes which may be quite complex at one level and rather elementary at other levels. The above description of the process of governing in the United States is far too complicated for teaching in the elementary school. On the other hand, it is important for the teacher to gain an understanding of the process as it applies to the nation-state before utilizing this framework at the elementary level.

The GP has been used extensively by the staff and many teachers in the teaching and learning about intergroup relations at grades one through six. We do not take the child through the complexities of the process as set forth above. We do use a less sophisticated treatment of the GP for getting into the Curriculum and for serving as a centrifugal and centripetal frame work for class discussion and examination of individuals; groups; interactions; ideal, myth, and reality; and the "here and now" of many kinds of problems and issues.

In viewing the rationale of the governing process as the over-all framework for the Curriculum, let us raise four basic questions. First, what is the role of political science as the integrative discipline for a multidisciplinary curriculum? Secondly, what is the relationship of political science and the governing process framework to other societal institutions, such as the family and the school, and to other disciplines? In the third place, how can the GP provide connective links between societal ideals and realities? Finally, how does the governing process design help students to become more significant participants in the classroom and, it is hoped, in society at large?

It might be added that these four questions are all relevant to the research and development in the social studies in which so many teachers and educators have been engaged during the 1960's. If by late 1968 we can identify some developments in social science education that appear to be genuine improvements in the teaching and learning process in our schools, then it is essential that we translate the results of considerable research and development in the social studies into meaningful instructional resources for both teachers and learners.

a. The Role of Political Science as an Integrative Discipline for a Multidisciplinary Curriculum

Intergroup relations clearly encompass many social disciplines; they do not fall within the domain of any one discipline. Our approach has been to draw upon one discipline, political science, to serve as the integrative (centrifugal and centripetal) framework for using political science concepts and those from other disciplines to provide an overall intellectual and pedagogical structure for the Intergroup Relations Curriculum. The Lincoln Filene Center has relied heavily on political science for many years in its research, development, and programs in citizenship education, and clearly intergroup relations is a vital part of any work in education for citizenship. Our work in this respect has drawn in many other social disciplines, and thus we have sought to use this experience in the development of the Intergroup Relations Curriculum.

Political science and political education in American schools account for at least 20% (and probably much more) of school resources (teaching, funding, etc.).[2] Concepts related to political science permeate the curriculum, especially in history courses. It is not our desire to expand the use of political science in the schools, but to use a style of political science education which can do a more effective job in the cognitive and affective development of the child.

Another connecting link between political science and intergroup relations is to be found in the realities of our times. Any appraisal of the civil rights movement in the United States during the past 15 years reveals that processes of politics and procedures to influence authoritative officials in government serve as the cutting edge of changes for advancing democratic intergroup relations. Concepts such as participation, protest, influence, political power, national policy, interest group pressures, public control of education, and many others, tie the fundamentals of political science to measures for improving man's relations with his fellow man. Political science has much to offer in any curricular program in intergroup relations, and it has been our concern to draw upon this discipline for the teaching and learning about the fundamental issues in this field.

b. Political Science and Other Societal Institutions and Disciplines

There is a process of governing in almost all societal institutions. Governing involves interactions between people and those who have or who assume authority to govern. Governing includes the rights of the governed as well as their responsibilities toward one another and the societal institutions in which they live, learn, and work. The GP is thus not only associated with political science but is found in the family, the school, the neighborhood, the union, the corporation, the church, recreational institutions, and often in peer groups. This is basic to the entire Curriculum. The student is engulfed in most or all of the six components of the governing process in his everyday life -- at home, in the school, and in society at large. He knows that he is governed and regulated, and he knows that there are rulers and ways of influencing them (such as persuading a parent to let him stay outside an extra half hour in the evening). He knows that, for the most part, he is expected to conform to rules or suffer the consequences. He also sees a great deal of political science in his instructional materials. But the political science themes with which he is so familiar in his everyday life (involving the family, neighborhood, school, community, state, the United States, and other nations) are rarely labeled "political science." The central ideas and principles of political science are omnipresent. They are imbedded in the life and studies of the elementary school student. The governing process as presented earlier in this section is much too complex for the grade school student. If other people and processes are inserted in the diagram above, the student can begin to grasp some of the interrelationships we identified for governing in the United States (see D below).

WE THUS BEGIN THE CURRICULUM WITH INDUCING FROM STUDENTS SOME BASIC FUNDAMENTALS OF THE GOVERNING PROCESS FRAMEWORK. We do not launch the Curriculum at any grade level by having the teacher say, "Children, today we are going to begin a program on race relations. First, let us look at differences in skin color. " We begin in a much more subtle manner and ask the student questions on governing in the home, school, or community in such a manner that he can give responses on processes of governing with which he is familiar. We proceed to build upon that foundation and then turn to individuals, groups, group differences and interactions, and so on. The governing process which is so related to the student's everyday life is a reality and an entree into the more complex issues of human relations. With respect to bringing in the other disciplines, we naturally draw upon psychology when we discuss individuals and self-concept. We use sociology and anthropology in class discussion of groups and group interactions. Philosophy is important in any consideration of ideals and realities and myths. The "here and now" of any event related to the past (civil disobedience and the Declaration of Independence) or of any group (Indians of today and yesterday) is quite multidisciplinary, although historical themes are dominant. Part C of this section outlines how these other tools and disciplines are related to the GP. Suffice it to say here that the GP serves as the basic organizational and overarching framework for the Curriculum. It gives due consideration to governing in other societal institutions and to the essential contributions of other disciplines to the scope and content of intergroup relations.

c. Ideals and Realities

Students are closely associated with the realities of their lives, and we draw upon these realities to launch the Curriculum and to bring into the classroom principles and experiences which are genuinely relevant to the student. Relations between ideals and realities have a broader meaning for the Curriculum. Democratic intergroup relations is a reality for some and only an ideal for others. One of the principal objectives for the Curriculum is to bring the realities of democracy as close as possible to the ideals of democracy.

Robert Hess makes the following observation:

> . . . the schools have contributed to divisions within society by teaching a view of the nation and its political processes which is incomplete and simplistic, stressing values and ideals but ignoring social realities. [3]

He adds that:

> . . . much of the political socialization that takes place at elementary and high school levels is lacking in candor, is superficial with respect to basic issues, is congnitively fragmented, and produces little grasp of the implications of principles and their application to new situations. 4

Hess, one of the outstanding scholars with respect to how young people acquire attitudes and values in the American society, points up the great gap in education between ideas and ideals on the one hand and the relevance of these ideas and ideals to reality and to action. An ideal is "liberty and justice for all" in the pledge of allegiance to the flag. "Liberty and justice" is not a reality for many, and schools tend to place little emphasis on how to get liberty and justice. The child is called upon to memorize democratic ideals and to respond to these ideas by rote, but is not called upon to take a searching look at societal realities. This may produce in the mind of the child a civic schizophrenia. The majority-group child may not have the opportunity to know that prejudice and discrimination don't square with many of the ideals he learns about in school. He often develops prejudices and biases which he does not associate with any relation to the ideal. The minority-group child is abundantly aware of the inconsistency between ideals in the school and realities in his life, and thus may well ignore the school, if the school ignores him.

We have found that the GP permits a methodology to relate the ideal and the reality and to give children of all backgrounds opportunities to discuss in the classroom gaps between ideals and realities. It is a framework for bringing realities into the school and for associating them with some fundamentals of man and society in America, past and present. The GP also opens up vistas for student participation and action in seeking to connect ideals and realities, and this takes us to the fourth point in our rationale for using this framework in the Intergroup Relations Curriculum.

d. Student Participation in the Teaching-Learning Process

It is hardly necessary to cite research which points out that when students are engaged in the teaching-learning process in the classroom, they learn better, learn more, and may well become more effective participants in the society at large. Too many of us are guilty, however, of continuing to lecture to students and to assign readings which also preach to them.

The Intergroup Relations Curriculum has an inductive design. Students must discover and relate to some basic principles dealing with their lives and relations with others. We cannot say to the student, "Love your fellow man, irrespective of race, creed, or religion," and expect this young person to become a shining example of brotherhood. All of this underlines the importance of inductive teaching and student participation in the teaching-learning process.

Part D of this section sets forth some basic steps in using the GP to launch the Curriculum in the classroom. Clearly the student is called upon to be an active participant in the program, and it is hoped that the teacher will keep him in the picture throughout the teaching of the Curriculum. The student undertakes many projects in connecting different components of the GP with one another, and the process framework serves as a springboard for discussion of individuals, groups, sameness, difference, and so on.

It is significant to note that a participatory role by the student helps him to see his place in such institutions as the home, the school, and the local or national polity. He sees links between the "governed" in any institution and how they can take action to relate ideals to realities, how they can influence decision makers, and how they can help to shape policy in an intelligent and responsible manner.

Too often we as educators exhort the student to be a "good citizen," and then deny him any opportunity to voice his opinions or to have any participatory function in the teaching-learning process. The young person is well aware of the dichotomy between preaching and practice. This is only one reason, among many, why many teenagers of today are somewhat alienated from democratic governing processes and many of the societal institutions in which they live, but which they have little chance to influence. Responsible citizenship education, an explicit but vague objective of all school systems, can be advanced if effective means are found for developing significant opportunities for young people to participate in shaping the decisions affecting them. The GP design provides many opportunities for students to play a participatory role in education, and thus to learn what effective contribution may mean to them in the society at large.

II - C

The Methodological Tools

The governing process is the overarching framework for the Curriculum, and closely related to the governing process are the five methodological tools: similarities (universal and group); differences (group and individual); interactions (group and individual); ideals, myths, and realities; and the "here and now." Actually, the governing process framework includes each of these tools.

With respect to similarities, all institutions in which governing takes place have rulers, those who are ruled, policy, and so on. There are some group similarities in all institutions, such as sameness among rulers, the ruled, and policy. But let us also consider differences in groupings, such as differences between the ruling group and the groups which are ruled, and the fact that governing in each institution in some ways is different from governing in all other institutions. Furthermore, we can note differences among members of any group of rulers (e.g., parents) and differences within groupings of those who are ruled. We can observe interactions between the ruling group and the group which is ruled (the city council and the people who elect the council), and interactions between individuals (the mayor and a member of the city council). Each institution in which governing takes place has its ideals, its myths, and its realities; and the "here and now" of the United States should be compared with historical events in the history of our nation.

The application of the methodological tools to people and processes of governing is not our primary objective. We want to use these tools to help young people to understand the basic components of all intergroup and interpersonal relations. The governing process provides us with a useful device to lead students to discover, observe, compare, discuss, and analyze all kinds of similarities, differences, and interactions of people and institutions in the societies in which they live.

These five tools are drawn from the realms of sociology, anthropology, psychology, economics, and many combinations of these and other social disciplines. They are hardly new to the teacher. They are simply categories of applied research in the behavior of man which can be used in a methodical manner to help students advance toward the stated objectives of the Curriculum. The five tools are based on years of research and development which have led to the present Curriculum. They are, in effect, a revision and reordering of the tools appearing in previous publications of the Lincoln Filene Center dealing with the Intergroup Relations Curriculum.[1]

The research cited in Section I, Part A, Segment 3, of this study sets forth the intellectual and empirical foundations for the use of these tools in the process of education. It is the purpose of this part of Section II to discuss the basic dimensions of the methodological tools. The teacher can then follow the steps in Part D and use the learning activities and units in Part E to employ these tools in classroom teaching and learning about intergroup relations. In brief, we proceed from research, to operational explanations, to pedagogy based upon considerable experience by the Center's staff and teacher consultants.

At the risk of repetition, it should again be noted that the governing process and the methodological tools are designed to help students advance toward the Curriculum's objectives. They assist the teacher to induce students to present their own ideas, experiences, opinions, emotions, attitudes, and values concerning all kinds of similarities and differences with respect to groups and individuals in our society. They provide many opportunities for discussions among small groups of students -- in many instances without direct supervision. Student use of the tools does not involve a "right" or a "wrong," but rather a serious consideration of human relations and a process for approaching the objectives of the Curriculum.

Clearly there is a close relationship among all five tools. We have noted that the governing process framework includes all the tools, and this will become even more apparent when the reader examines Part D of this section. "Interactions" deals with similarities and differences, and so on. It is necessary to categorize the tools, however, in order to explain to the teacher the foundations of the Curriculum and to present reasons why these tools appear to be well designed to advance students toward the Curriculum's objectives. It is only stating the obvious to say that elementary school students also are familiar with these tools. If this were not the case, it would be impossible to induce from them their own observations and feelings about sameness and difference in American society.

The first two tools can be phrased in this manner: In some ways, all of us are the same. In some ways, some of us are different or we belong to groups. In some ways, each of us is different. In previous reports on the Curriculum, we called this threefold observation the "trilogy." We then proceed to a discussion of interactions among individuals and interactions among groups; then we consider ideals, myths, and realities; and then go to ties between the present and the past.

1. Similarities

In some ways, we are all alike, and in some ways, we are in groups whose members reflect certain kinds of similarities. We have found that elementary school students talk more freely about sameness than about difference and feel comfortable in doing so. In learning activity #5 (Part E of this Section), the student says what he is, feels, does, and has. Of course, each student is different in this respect, but it is good for him to recognize that all people are, feel, do, and have. We want the child to realize the many traits all people possess in common. This may be particularly significant for children who are disadvantaged in some way and who feel detached or alienated from other people. The family of man is far more united than divided.

Senator Robert F. Kennedy, in a speech in Cleveland following the assassination of Martin Luther King, Jr., said these words:

> Our lives on this planet are too short -- the work to be done too great to let this spirit [of hatred and revenge] flourish any longer in our land. Of course we cannot banish it with a program, nor a resolution. But we can perhaps remember -- even if only for a time -- that those who live with us are our brothers; that they share with us the same short moment of life; that they seek -- as do we -- nothing but the chance to live out their lives in purpose and happiness, winning what satisfaction and fulfillment they can. Surely this bond of common fate -- surely this bond of common goal -- can begin to teach us something. Surely we can learn, at the least, to look at those around us as fellowmen. And surely we can begin to work a little harder to bind up the wounds among us, and to become in our hearts brothers and countrymen once again.

The idea of universal similarities does not imply a homogeneous society -- a bland blend of humans in a melting pot, a denial of the uniqueness of the individual and the positive dimensions of belonging to different kinds of groups. It does suggest, however, that the family of man is united in many ways and that human progress and happiness do depend upon that reality. Thus a student can be asked to look around the classroom and point out the ways in which all people in the room are the same.

We also note similarities between us and some groups of people. We may have similar hair color, the same sex, roughly the same size and weight, the same grade, and the same friends. There is sameness in the family, sameness in membership in the town or city or nation, and sameness in possessions. There is a positive and secure feeling in being associated with others who share some elements of sameness. The idea of membership in many kinds of groups and of sharing with other members of the group are essential to positive self-concept and esteem.

2. Differences

A student may be asked, "In what ways are students in the classroom members of different kinds of groups?" Here we arrive at differences between and among individuals. The idea that there are similarities within a group (such as among members of a family) is one side of the coin. The other side is differences, differences between and among families. The group, in other words, is an entity with similarities among its members. an entity, however, it is different from other groups. It is always interesting to see whether students will observe first the similarities among members of a group or whether they will define a group as a collectivity which is different from other similar groups. When students discuss similarities among members of the group, they usually observe that there are many different kinds of groups. Some kinds of groupings are fairly inconsequential (aggregates such as those with red hair or those which have "tallness"), while other groups may or may not be compatible (boys and girls in the classroom, or families in the neighborhood).

With respect to group differences, we would like to have students examine the groups of which they are members: how they gained membership, what kinds of relationships exist within their groups, and why. We would like to get across the point that in itself no group is superior to others. Too often, of course, the positive advantages an individual sees in belonging to one group are cast in terms of that group's being superior to others. In other words, the similarities a person shares with others as the badge of group membership are too often placed on a higher level than the similarities which draw one or more other groups together. Therefore, there is often a conflict between the idea of similarity among members of a group and differences between or among groups.

We hope that the positive attributes of similarity among group members and the naturalness and reality of differences between and among groups will be emphasized by the learning activities and units set forth in the Curriculum. It is our objective to help young people to gain self-respect by demonstrating the contributions of groups to which they belong to the American achievement, and to help them learn to respect other groups as well. We would like to have them explore their membership in all kinds of groups (family, neighborhood, physical characteristics, religion, race, ethnic associations, and so on) and to realize that there is no inherent hostility between or among groups. We also would like to have them view their membership in any one group as not detracting from the viability and dignity of any other group and its members.

Differences between and among all kinds of groups is one component of the tool of difference. Another is the fact that each individual is in some ways quite different from all other individuals. Here we arrive at the uniqueness of each person. We have a number of objectives in stressing this point. An awareness of the singular nature of each person can and should foster positive self-concept, even though an inept adult could imply to the young person that his singular characteristics make him a worthless and insignificant human being. The learning activities in the Curriculum quite naturally steer toward positive self-concept for students.

We also relate differences between and among people to differences between and among groups so that students can realize that there are many individual differences within any one group. This helps us to advance toward the objective of breaking down the tendency to prejudge and misjudge people because they belong to this or that group. All people belonging to the "red hair" group can hardly be said to behave in the same manner, and the same is true for people belonging to religious, racial, ethnic, educational, professional, and many other kinds of groups. This process of individual differentiation is perhaps the most important objective of the Curriculum.

We also want students to explore the different roles played by group members, such as the father in the family, the chief in the Indian tribe, the president of a club, and the principal in the school. Role playing is a most useful learning activity for helping young people to gain an understanding of different roles of members of the same group.

3. Interactions

The term "Intergroup Relations Curriculum" suggests that we are talking about relations between or among various kinds of groups. Actually, we are *concerned with the idea of interaction*, not only between and among groups but also between and among individuals, especially those from different groups. The teacher might divide the word interactions into two parts, inter and action, and encourage students to discuss the meaning of both. The concept of action need not be restricted to overt behavioral patterns. We are also very much interested in attitudes, values, and feelings held with respect to all kinds of people and active interactions among groups and among individuals.

Any interactions between two or more groups or individuals can be co-operative, competitive, and/or conflictive. Conflictive interactions usually result in an attempt by one group or individual to prevent another group or individual from attaining desired aims or resources. Generally such interactions result from angry or hostile attitudes between and among the groups or individuals, or at least by one group or individual toward others. These attitudes, in turn, often have prejudgment or misjudgment as their source, and this takes us into the realm of categories and patterns of prejudice so well described by Gordon Allport in The Nature of Prejudice, which was cited in Section I of this study.

It is our objective to help young people understand the false foundations of prejudgment and misjudgment of behavioral patterns with respect to groups and individuals and not to let interactions take place on the basis of negative stereotypes. Competition between and among different groups and individuals is ingrained in the American civic culture; however, conflictive interactions rooted in anger, fear, prejudice, stereotypic thinking, and hostility tear apart the fabric of the democratic civic culture. Much can be done through education to reduce the incidence of conflictive interactions, and it is one of the key purposes of the Curriculum to work toward this end. Furthermore, we would encourage cooperative interactions among all kinds of groups and individuals to advance the political, economic, and social goals of our society. We would stress the fact that the security and well-being of our civic culture will be immeasurably advanced if members of the society engage in cooperative and positive competitive interactions which are devoid of as much negative prejudice as is humanly possible. The learning activities and units in Part E, Section II, focus on these objectives.

Individual interactions take place throughout each person's day. Our main concern is that such interactions should reflect respect for the individual regardless of his group identifications. Interactions, of course, are rooted in roles which people have in society and institutions, and some have roles giving them authority over others. It is important that young people have respect for a policeman as well as for policemen, for a teacher as well as for teachers, and so on. It is likewise vital that the young person view an Arab as a person and not only as a member of a large Arab group, which may be doing something the young person does not like. Again we are concerned with providing the student with skills to differentiate among individuals who are identified with a group and to view each person as one who in some ways is quite unlike any other person. The dignity and individuality of each person is fundamental to democratic interactions between or among any individuals. While the phrase "intergroup relations" seems to focus only on relations among groups, we are as concerned with democratic interpersonal relations as we are with democratic intergroup relations.

Group interactions also are a fact of life, whether between two teams on the football field or between the parents' group and the children's group. The "group, " of course, has varying degrees of solidarity. Some members of a group may take issues with other members of the same group (such as divisions within a club or organization). The group can act in unison, but it may well act in such a manner as to represent only the majority or the minority. When we study a group, therefore, we must always be aware that what the group does as an entity or what we take to be action by individual members of the group rarely reflects the values and attitudes of the entire group. The larger the group, the more this statement holds true.

We are particularly concerned about attitudes, values, feelings, and overt behaviors manifested between and among national, ethnic, religious, or racial groups. Too often the white, Christian group in America has prejudged and misjudged various minority groups and has behaved toward such minority groups in an overtly discriminatory manner. But is not this too broad a generalization? Not all white Christians discriminated against Negroes, although in some time or place a majority of white Christians have either discriminated against blacks or silently condoned discriminatory behaviors. Many Germans in the 1930's did not discriminate against Jews. Countless examples could be given to demonstrate that conflictive interactions between and among groups yesterday and today did not and do not involve all members of the groups engaged in such interactions. Yet many of us tend to stereotype all members of a group because we don't like the group's policy or stand or actions, or because we don't like the policy, stand, or actions of some members of that group.

When we say, therefore, that we seek to advance democratic intergroup relations through education at the elementary school level, we really are saying that we want young people to value group associations and identities, but not to view the behavior of other individuals in a categoric or collective manner. We would hope that individuals who consider themselves blacks, Jews, firemen, Protestants, Chinese, Catholics, and so on would take pride in their group and its characteristics as well as have respect for members of other groups. We oppose, however, the idea of the superiority of any group as well as a tendency to stereotype by prejudging and often misjudging a person on the basis of his group association.

Our learning activities and units are pointed in this direction. In the unit on Indians in Part E of this section, for instance, we hope to aid intermediate-level students to recognize that there are many kinds of Indians, that there are, therefore, groups within groups, and that a variety of individual behaviors can be found within the category of American Indian. Our research has indicated that the average fifth-grader has a negative stereotype of the Indian which has been produced by inadequate instructional materials and by the child's seeing "bad" Indians on television and in movies. Many students at the beginning of the unit have negative perceptions of Indians ("Most Indians are bad, savage, hostile, " etc.). At the end of the unit, students generally realize that you can't say "most" about Indians. They see, in other words, that different groupings within the category of "Indian" and different individual behaviors within tribes make it most difficult to describe Indian behavior in any one manner. If the Curriculum can contribute toward breaking down negative stereotypes with respect to groups and help young people to view other individuals and groups without an a priori behavioral judgment, then it is making significant contribution toward what we call democratic intergroup and interpersonal relations.

4. Ideal, Myth, and Reality

The central purpose of this methodological tool (which has the symbol, IMR), is to help students relate ideals and myths to the realities of our society, yesterday and today. As we noted in Section I of this study, the ideals of American society have received much stress in elementary school education, but the realities of our society, which are quite familiar to all young people, are rarely brought into the classroom. We may call upon young people to learn and recite such ideals as "liberty and justice for all" from the pledge of allegiance but for many the reality is something less than "liberty and justice for all." While it is essential that we have ideals, it is also essential that we provide many connective links between realities and ideals.

A myth, according to Webster, is an "ill-founded belief held uncritically, especially by an interested group." Clearly a myth is close to a stereotype. A negative myth, which has been incorporated into a mythology or a body of beliefs, is that Indians are savages. On the positive side, we have the Santa Claus myth. In both cases, the "belief" is without substance and is held "uncritically" by an "interested group." Those who held that Indians were savage had the purpose of taking the Indian lands, while the "interested group" with respect to Santa Claus would be young children (and others who derive some value from the nice, bearded gentleman). The difference between a stereotype and a myth is the fact that positive myths often serve a very useful purpose, but a "positive" stereotype can be very misleading. Negative myths and negative stereotypes, of course, are quite damaging.

"All professional baseball players are outstanding men" is a positive stereotype. It is also misleading, since there are many professional baseball players who do not live up to the standard of an "outstanding man." Like any categoric statement, it does not reflect the truth about the behavior of all members of a specific group. A positive or utilitarian myth which does not damage people, and which may provide a sense of security and a rationale for some inexplicable phenomena, can hardly be condemned. The mythology of many Indian tribes -- and even Santa Claus -- are examples. We have been severely critical of negative stereotypes, and likewise, we must oppose myths which are destructive and poisonous. The myths interwoven in Nazi ideology, for instance, including the supremacy of the leader, the inferiority of non-Aryans, and the inevitability of the thousand-year Reich, are cases in point.

In addition to its other objectives, the Intergroup Relations Curriculum seeks to help young students relate the realities of their lives and society to the ideals of the democratic doctrine and to bring these realities closer to those ideals. The governing process framework is designed to provide some connective links in relating realities to those policies which can indeed advance the ideals of our society. At the primary level, we discuss wishes, dreams, and even fantasies and how they might be related to real things in young peoples' lives. At the intermediate level, we take up the ideals in immigration and in politics and tie them in with the realities of life in America and the capacity of politics to advance ideals and expectations. We explore myths in our own society, in Indian life, and in different kinds of belief systems. Is it true, for instance, that "all men are equal"? Is not this an appropriate belief for young people to discuss? Relating this to our previous discussions, in what ways are we all equal, in what ways are some of us equal with others in groupings, and in what ways are all individuals unequal? In George Orwell's Animal Farm, Napoleon the Pig declared, "We are all equal, but some are more equal than others!" Who? Why? How? For what purpose? . . . . . and so on.

5. The "Here and Now"

In the evolution of the Intergroup Relations Curriculum, we have been increasingly concerned with the current and contemporary dimensions of many critical issues of American life. The tool we utilize in relating the issues of the past to those of today is the "here and now." This is hardly a new idea, and yet we often discuss problems of minority groups as though they were only matters of the past. The American Indian is an illustration. At the fifth-grade level, we study relations between the Indian and the European early in the seventeenth century, and then how the Indians savagely fought the white man during the "Westward movement." The Indian rarely surfaces again. What is the "here and now" of the American Indian and what are we doing -- or not doing -- to help the original American become a first-class American?

The American Negro was brought to America as an indentured servant. We study slavery in a rather bland and insensitive manner and perhaps discuss the Reconstruction period and possibly Booker T. Washington. But courses in American history, whether in the fifth, eighth, or eleventh grades, often do not "have time" to take up the civil rights movement of the 1950's and 1960's and the black power program of the late 1960's. We study immigration in the nineteenth century, but rarely the processes of assimilation and/or amalgamation and the "here and now" of national groupings in contemporary America.

What is the "here and now" of families, neighborhoods, communities, and the nation with respect to the many groupings we talk about in elementary school social studies programs? We may examine the ghettos of the nineteenth century, but, what about those of the twentieth? And what lies ahead for the twenty-first? A number of the learning activities and units in the Curriculum take up many "here and now" issues of Indians, the Declaration of Independence, and our cities. The Declaration and the American Revolution may well be considered events of the past, but what is the "here and now" significance of the events that led to the Declaration and the Revolution?

To conclude this part of Section C: We have presented a number of methodological tools for helping students to advance toward the objectives of the Curriculum. These "tools" are quite obvious; they do not present to the teacher any fundamentally new ideas or concepts. They are all interrelated and can be used in many ways, either in relation to the governing process framework or along with one another or by themselves. Our only aim is to provide the teacher with both separate and connecting devices for engaging students in deliberation and discussion of ideals and realities in the area of human relations. Part D of Section II suggests how these tools can be translated into classroom use. We assume, as always, that many teachers have employed these tools in various and exciting ways, and that teachers will always find new and stimulating processes to help students understand the basic issues of intergroup relations. We do not claim to be brilliantly innovative in suggesting these procedures, but only to be deeply concerned with providing both teacher and learner with some fundamental approaches to teaching and learning about a richly diverse and complex society.

II - D

Teaching the Governing Process and the Methodological Tools

This part of Section II contains specific pedagogical guides for using the Curriculum in the classroom. It provides suggestions to teachers for using the framework and tools in grades one through six and includes recommendations for using the learning activities and units in Part E of Section II. The organization of Part D, Section II, is as follows:

	Pages	Questions
1. Introduction	1 - 7	
Organizational chart for the Curriculum	2	
2. Teaching the Governing Process (GP) and Tools	8 - 41	
a. GP and Home	8 - 13	1 - 16
b. GP and School	15 - 22	17 - 32
c. GP and City	22 - 29	33 - 56
d. GP and State and Region	30 - 32	57 - 82
e. GP and United States	33 - 38	83 - 98
f. GP and Ancient History and Areas	38 - 41	98 - 100

II - D

*Teaching the Governing Process and Relating It to the Other Methodological Tools

The Curriculum staff presents in this part of Section II suggestions for using the governing process framework to introduce the Curriculum in elementary school classrooms. We start first with governing in the home, then proceed to governing in the school, the town or city, and the United States government. Because research indicates that child awareness of the state (such as Massachusetts or New Mexico) comes after that of the city or the Federal government, we feel that a discussion of governing in the state might well follow the other two polities. Each teacher, however, should decide where the state might come into the picture.

As was indicated in Part B of Section II, we begin to talk about governing in that societal institution with which the child is most familiar, the home. This helps us to bring in the other methodological tools -- similarities, differences, interactions, ideals, myths, and realities, and the "here and now." Teachers can draw upon the learning activities and units (Part E) in relation to the GP in the home, school, community, state, and nation, as recommended in Part D. Or teachers can go through the GP in the home, school, community, state, and nation before using the learning activities based on the five methodological tools described in Part C of this Section.

This Part of Section II, in other words, starts off with the GP and also makes recommendations for relating the learning activities and the units in Part E of this Section to the GP. The chart on the following page, which is an amplification of the chart on page 6 of Part A, Section II, contains suggestions for using the learning activities and units in Part E at various grade levels and employing the five methodological tools. It is our plan to give teachers maximum flexibility in using the Curriculum. It is essential, however, that teachers use the GP to launch the Curriculum by inducing from students (or by role-playing, etc.) some basic principles associated with governing in the home, the school, and the community.

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*As noted on page 1 of II - B our symbol for the Governing Process is (GP)

ORGANIZATION OF THE INTERGROUP RELATIONS CURRICULUM

	II - D								II - E
	Governing	Similarities		Differences			Ideals, Myths	Here and	Learning
Grades	Process	Universal	Group	Group	Individual	Interactions	Realities	Now	Activities and Units
K, 1 Home Family	1	(3)				(3), 15		(20)	
2 School Neighborhood	1	2, 3	2, 4, 5	2, 4, 5 (8)	2, 4, 5, 9, 10, 11, 12, 13	3, 11, 13 (14), 15	17	17, (20)	
3 Community	1	2, 3	2, 4, 5, 6, (7)	2, 4, 5, 6, 7, 8	2, 4, 5, 9 10, 11, 12, 13	3, 11, 13 14, 15	17	17,(18) (20) A, B	
4 Region	1	2, 3	2, 4, 5, 6, 7	4, 5, 6, 7, 8, 10 A	2, 4, 5, 9 10, 11, 12, 13	3, 11, 13, 14, 15	16, 17 A, B	17, 18, 19 (20) A, B	
5 United States	1	(3)	2, 6, 7	2, 4, 6, 7, 8 A	2, (5), (9), (10), (11), 12	(3), 14	16, 17 A, B	17, 18, 19 (20) A, B	
6 Area Hemisphere	1	(3)	2, 6, 7	2, 4, 6, 7, 8 A	2, (5), (9), (10), (11), 12	(3), 14	16, 17 A, B	17, 18, 19 (20) A, B	

Arabic numerals within the chart refer to the learning activities (in Part II - E) and their position indicates at what grade levels they could be used and which methodological tools they incorporate.

Capital letters refer to the units (in Part II - E) and their position indicates where they might appropriately be introduced.

Parentheses indicate that the material could be adapted for that grade level.

All of this, of course, depends upon grade levels and student learning readiness. At the primary level, the teacher may want to go through governing in the home and the school, and then gradually work in similarities and groups with some of the learning activities suggested for the primary grades. At the intermediate level, teachers might progress with governing in the home, school, community, and nation and integrate the learning activities and units dealing with the methodological tools. It is strongly recommended that teachers read through the entirety of Parts D and E before deciding how to arrange their own approach to the Curriculum. Again it is pointed out that the Curriculum usually is supplemental to the social studies program the teacher is using at any grade. It has been our experience that once teachers use the methodology of the Curriculum, they will discover many creative ways to improve the teaching and learning of intergroup relations in the elementary classroom.

It is also strongly recommended that teachers should not use the Curriculum for three or four weeks and then turn to something else. Unless teachers continue to use the Curriculum methodology, its learning activities and units, and their own improvisations, the central objectives of the Curriculum will not be achieved with students.

The teacher may raise questions about starting with the GP and the matter of repetition. "Should we always start with 'governing in the home'?" "Isn't it time consuming to start the Curriculum at each grade level with questions or role-playing activities dealing with the question, 'What was the first thing that happened to you this morning'? ('I got up.' 'Who told you to get up?' 'My mother.' 'What did she say?' 'Get up.' 'What did you say?' 'I am tired /influencing the ruler/.' 'What are other things your parents say to you?' . . . and so on.)"

Yes, there is repetition in all this. We assume, however, that this is a process which is familiar to all students at each grade level. We assume, also, that the composition of members at each grade level is different each year and that for many it is not repetition. And even if it is, it is a process which students enjoy discussing in the classroom and one that relates realities of everyday life to what the teacher is doing with and for the children. It is also an entree to a discussion of sameness and difference, and this is an invaluable aid in getting into the substance of intergroup relations education. Therefore, we recommend that the questions and anticipated responses on pages 8 ff. be used by teachers in grades one through six and that the sequence which follows this entree to the Curriculum be associated with the learning activities and units set forth in Part E.

On pages 8 ff. the teachers' questions are to the left, and student responses, which are based on four years of experience in using the Curriculum, are on the right. These illustrative responses have come from children from all kinds of backgrounds and at grade levels from two through six. Responses come from experiences the children have in their homes and society, from instructional materials, and from classroom teaching.

It should be pointed out that students will not always respond in the manner anticipated in the right-hand column. They might not even say "I got up" in response to Question #1, "What was the first thing that happened to you this morning?" A student might say, "I rolled over." This student (and many others) might well be playing a game with the teacher or purposely avoiding a more meaningful response. We certainly do not recommend that teachers should criticize students for not coming through with the anticipated responses, and it always has been our experience that students will respond along the general lines of the statements in the right-hand column. A student might reply to the initial question, "I came to school." This, of course, is not the first thing that happened to the student in the morning, but it can lead into the idea that the student was told to go to school ("by whom?" -- "my mother," etc.) and thus on into governing in the home. What we are saying is that students may well deviate from expected responses and perhaps give teachers answers which are much better than those we have experienced over a number of years. We suggest that teachers read carefully all the questions we set forth and be prepared to consider all kinds of answers. We also suggest, however, that the teacher should bring the class discussion back to the central theme of the governing process framework and the methodological tools.

Some teachers have preferred not to begin with the question, "What was the first thing that happened to you this morning," but rather to begin the Curriculum with a role-playing situation. Teachers at the Tufts School in Winchester, Massachusetts, began with a role-playing situation. For their third- and fourth-graders, they launched the Curriculum in this manner:

> A mother, father, and daughter are seated at the dinner table. A son hurries in, out of breath and about ten minutes late. (Have students role-play the problem confronting rulers such as the father and the mother, the ruled or the son, and a sympathetic observer, the daughter.) One student in the role of the son explained that his bike broke down and he had to walk home from the the football field. Another student playing the son role said he failed to hear the six o'clock bell. The reactions of the students in this role-playing situation ran the gamut from sympathy and forgiveness to severe punishment ("Go to you room without dinner"). Some students came up with constructive suggestions: "Junior needs a new bike" or "Junior needs a watch."

The questions we suggest for initiating use of the Curriculum and the responses with which we are familiar can easily be organized in different ways, and student participation can be developed through means other than our own suggestions. We urge teachers to be imaginative and develop their own approaches, although we do feel that they should proceed through the governing process in the home, the school, the community, and so on. We also, again, point out that teachers may expect many kinds of responses, although they generally will go along the lines of our experiences as set forth in the right-hand column.

It should be added that on any one day or during any one week, both teachers and students may not be "ready" to take up issues in intergroup relations in the classroom. This is not to suggest that there is any special psychological climate for teaching the Curriculum. But the main themes and issues woven into the Curriculum probably should not be approached when the teacher is bothered by personal or professional problems or when students obviously are not in the mood to explore values, attitudes and problems in intergroup relations. We recommend that teachers use their best judgment as to what time would be most appropriate for introducing and teaching the Curriculum.

Question #9 brings in the role of the student as a ruler. We should like to stress the importance of providing every opportunity for a student to demonstrate how he has some say in influencing others, whether siblings, pets, or even adults. We want to get across the idea that students have a distinct role to play, not only by ruling in some situations, but also by exerting some influence on those who rule them. We have seen a number of classroom discussions of the governing process in which the teacher uses the GP to focus on adults as exclusive rulers and to impress upon students that they have no function but to obey without question the rules of others. This is an obvious misuse of the governing process as a tool for induction. Democratic governing, by its very nature, must give the person being governed a participatory role, and this includes students. The governing process in the authoritarian or totalitarian polity leaves little room for such participatory activity, and if the teacher uses this framework in an authoritarian manner (usually to demonstrate his own authoritarian characteristics), then he or she certainly is not advancing students toward the objectives of the Curriculum (see Objectives 5 and 6).

This point is closely associated with the entire design. The Curriculum is inductive, and it is geared to giving wide latitude to all kinds of responses from students. We have witnessed teachers criticizing students for not responding "correctly." When the teacher asks, "What was the first thing that happened to you this morning?" and there is no response, "I got up," the teacher should not tell all students, "Put your heads on the desk." (We have seen this happen!). Curriculum developers cannot be in every classroom and point out teacher mistakes. We can only stress the fact that many responses will be given, and they will not always follow our experiences. We therefore urge the teacher to be prepared for a variety of responses and to be flexible in drawing them toward the overall design of the Curriculum.

As we have indicated in the Introduction to this section, we recommend that students place their oral or "thought" responses in their portfolios, which may take the form of manila folders, notebooks, or any receiver of papers and notes. For instance, when the teacher asks the students, "What are some rules which your parents give to you?" the student should not only respond to the question orally but should also put the rules down in the part of the folder designated as family. The exercise dealing with the governing process should thus have a segment for the family, the school, the city, the nation, and the state. For the primary grades, responses might take the form of pictures from magazines or pictures that the student draws rather than written responses. Whenever possible, the teacher should request students to work out their responses within the GP diagram so that the diagram itself becomes the basic, visible framework for relating the parts of the GP to one another and for establishing connective links between those parts and the life and realities of the students.

In the sequences which follow, we suggest that teachers draw student responses in a GP "box" or diagram on the blackboard. In this way, we can begin to build up in the student's mind the governing process framework, including its component parts. Relating blackboard responses to drawings in the portfolios makes them mutually reinforcing. We also recommend that teachers ask students to develop diagrams showing how they are governed in the home and school and how they govern as well. Cigar or shoe boxes are well suited for making dioramas which illustrate the governing process. Students may cut out pictures from newspapers and magazines showing how people are governed or govern in many ways. Such pictures can also illustrate the variety of processes and behaviors associated with the five methodological tools.

As indicated earlier, the teacher can go through the governing process questions (Arabic numbers on pages 8 ff.) and interweave the learning activities and units (Part E); or go through the governing process in connection with the various institutions and then use the learning activities and units. We suggest the former procedure. An INTERCHANGE in the sequence of questions that follows makes suggestions for using some specific learning activities and units. These suggestions follow the chart on page 2. An INTERCHANGE is a place for spin-offs to the learning activities and units and also a juncture for stopping or progressing with various questions, depending on grade levels and student readiness.

An INTERCHANGE thus is a way station in the entire Curriculum, and it is for the teacher to decide whether to stop and use other procedures at INTERCHANGE points or to proceed along the lines suggested in the Curriculum.

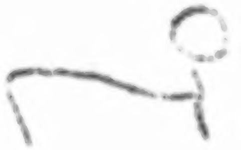
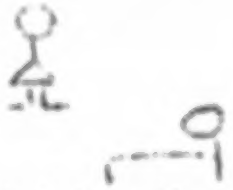
Again, the Lincoln Filene Center has not sought to give the teacher a tightly structured Curriculum. We have sought to provide as many options as possible within the overall framework of the Curriculum, and in this part of Section II we have provided for teachers many kinds of experiences and responses which we have observed in hundreds of classrooms during the past four years. The Center's film on the Curriculum provides some guides to teachers for taking the first steps in launching the Curriculum.

If the teacher begins the Curriculum by raising the questions (Arabic numerals) and by using the learning activities and units suggested in the INTERCHANGES, he or she will experience some exciting responses and authentic interactions among students as they and the teacher explore many dimensions of intergroup relations in the classroom.

Before we begin the Curriculum, one point should be stressed most firmly. We have noted in the research cited in Section I of this study that one of the most significant aspects of early childhood learning is the expectation of success or failure in the classroom which the teacher conveys to the learner. Extensive research and experience say that the child will learn more and better if the teacher expects him to achieve and if he is supported in his efforts to learn by the teacher. We have noted here and elsewhere that the teacher should expect all kinds of responses from students, many of which will not necessarily reflect the responses we have experienced in teaching the Curriculum. In the arena of values and attitudes, children naturally will express a variety of beliefs and opinions. If, however, they feel that the teacher expects them to come up with the right answer or if they get a cue from the teacher which is negative or deprecating, then the Curriculum can hardly serve its purpose.

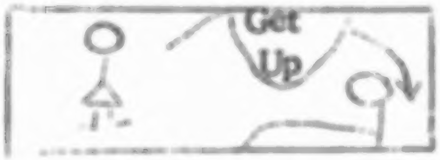
One of the most significant aspects of the Curriculum is to help young people to learn and to be excited about the teaching-learning process. The teacher must accept the thesis that this curriculum or any other which is designed to develop positive self-concept and participatory activities among children relies upon teachers with confidence in the child's capacity to learn and to enjoy education. Teaching and learning mean interactions, and teachers' positive expectations with respect to their students will certainly increase the likelihood that students will, in many ways, match and even surpass that confidence in their cognitive and affective development.

Beginning the Teaching of the Governing Process

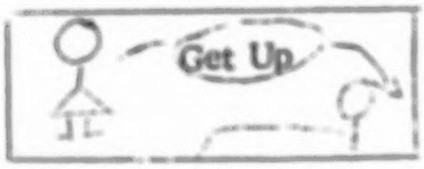
	TEACHER	USUAL STUDENT RESPONSES
1.	What was the first thing that happened to you this morning? *(Teacher draws Nancy lying in bed -- stick figure.) 	I got up (replies Nancy or Ted). (See, however, the role-playing situation set forth on page 4 of this part of Section II, and the related commentary.)
2.	Who told you to get up? *(Teacher draws mother or father above Nancy.) 	My mother (or father).
3.	What did she tell you? (At this point, the teacher should encourage responses from different students.) *(Teacher	Get up. Time to get up, etc.

*The parentheses contain recommendations to teachers to diagram student responses. The diagrams are those which the teacher draws on the blackboard after one or more students respond to the questions put to them by the teacher. Please note that the diagram drawings relate to the governing process diagram in Part B of this section. Our objective clearly is to relate governing in the home (and school, community, etc.) to the more sophisticated concepts of governing in the United States. A parenthesis without the asterisk is a suggestion to the teacher.

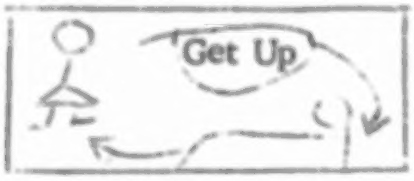
draws "get up" in a balloon and also places the figures and the balloon in a rectangle.)



4.	What is this rectangle? (For intermediate students, get the point across that the rectangle is a diagram.)	My house; my apartment. Have students repeat word diagram.



5.	What did you say to your mother? *(Teacher draws a line from "Nancy" to the mother which suggests that Nancy wants to influence the mother.)	Okay. I have a broken stomach. Let me sleep five minutes longer.



6.	Teacher seeks from students the names of the four (of six) parts of the governing process -- the ruled, the ruler, the rule, and	Student response at first grade probably will not lead toward labeling "ruler," "ruled," etc., but will at the fourth or fifth grade.

	influence (by the ruled on the ruler.) Start out with "Who is this?" (Point to the ruler -- The R -- . . . . and so induce the four terms.)	The primary students, however, will get the basic idea.
7.	What are some other rules in your house? (Teacher asks children to write rules in their portfolio or identify pictures in books or magazines which depict rules in the house.)	Other things parents ask children to do: clean up rooms, empty the trash, behave themselves, etc.
8.	How do you respond to these rules? (Have students list in portfolios how they respond to rules.)	All elementary school students usually comply with rules or orders, and most usually give some ideas of how they try to influence parents in carrying out orders.
9.	Are you a ruler? (Have students list in portfolios how they are rulers.) Do parents have rulers? (Have students give examples.) See page 5 of this	Often responses will point toward students "ruling" pets, younger brothers and sisters, and even friends. This is quite important for getting across the idea that students

3

	Section. We would like to have students express fully how their rulers are ruled.	may do some ruling themselves and that parents and other adults are ruled by each other and by governing officials.
10.	Name some houses other than your own. Who are the rulers and the ruled in these houses? (Have students find pictures of Eskimo igloos, Indian tepees, Swiss chalets, and various types of houses in other nations. Have them draw boxes to represent these houses.)	This question assumes that students have some idea of other houses in their neighborhoods or, at grade levels three and four, rulers and ruled in homes in other cities and in other societies.

INTERCHANGE - 1

Questions 1 - 10 can be used from grades 3 through 6, and teachers of grades K through 2 can decide how to develop this sequence for their students. It has been our experience that kindergarten, first-grade, and second-grade students can respond well and discuss these questions, although their writing abilities will be limited. At this point, teachers can take students into the methodological tools relating to the home, family, school, and neighborhood as recommended by the coding of the learning activities and units on page 2. Or if the teacher prefers to delay getting into the learning activities and units at this stage, he or she may take students into the following questions.

11. What is the same about your house (or apartment) and that of a friend? What are some differences?

12. What kind of house (or apartment) would you like to live in? (Drawings or clippings from newspapers might be added to the portfolios.)	
13. What are some similarities or differences you observe (or see) in parents, families, pets, etc.?	

INTERCHANGE - 2

Questions 11-13 suggest ways by which students can get into observations about sameness, difference, realities, and ideals. The teacher may, of course, think of other questions which can get the student to consider sameness, difference, reality, and ideals within the context of the home and the neighborhood. These questions and procedures are as relevant to primary-grade students as they are to those at the intermediate level. Responses should be placed in the portfolios along with clippings which depict reality and ideal. At grades 1 and 2, some students will bring up differences in skin color, religion, and national origin. It is recommended that teachers respond by saying, "Do such differences really make a difference in the person?" In other words, the teacher at these grades should emphasize that boys and girls should not associate differences resulting from perception of people with differences in behavior. "Don't they all do the same things? Does not each person see, hear, smell, talk and so on?" This assumes, of course, that all children in the class and other children they observe have the same mental and physical faculties. If children identify others who cannot "see, " "hear, " etc., then the teacher should explain that such people were born with or acquired physical problems which perhaps can be corrected. In brief, the teacher should explain that all human beings have much more in common than differences, that perceived "differences" do not mean that one person is better or worse than another, and that behavior cannot be categorized by groupings.

14. What are some groups you see in a family? In what ways do you	Parents and children. Groups of those who have brown or blue eyes.

	place people in a family into different groupings? (Here we would like to have children consider how people are placed in groups or categories or what some people have in common in many ways. Have the children list the groupings they see in families or gather pictures or make pictures about grouping characteristics.)	Some are males, and some are females. Also categories of length or color of hair, clothes, etc.
15.	List in what ways all members of a family (a) are alike, (b) are different, and (c) are in groupings?	Answers are fairly obvious, but will differ at various grade levels. This is a review of the theme of sameness, difference, and groupings.
16.	What is the relation between and/or among the groupings in a family? What does the parents' "group" do with and for the children's "group"? Is there a difference between the male "group" and the female "group"?	Responses will point up different interactions between some groupings (parents and children) and perhaps no difference between hair or eye-color groups.

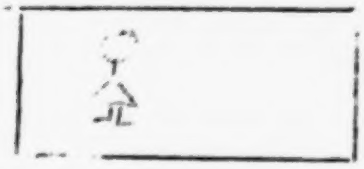
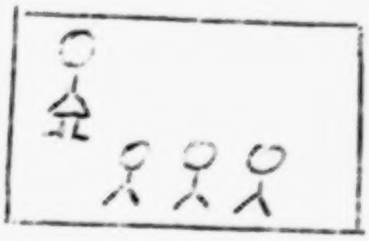
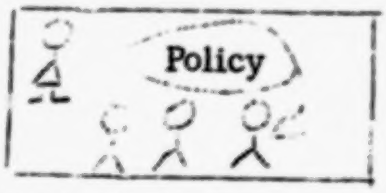
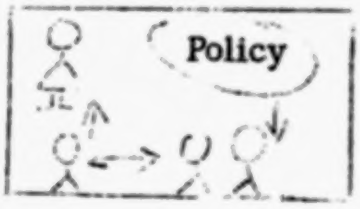
Does the hair or eye-color "group" differ from other hair or eye-color "groups"? (Here we would like to have the student consider some elemental aspects of group interactions at the family level. The questions above are quite simple, but the teacher can get into some other, more complicated matters of group interactions within a family, especially in the area of making rules, enforcing rules (parent's groups), and how the children (group) respond to such rules.)

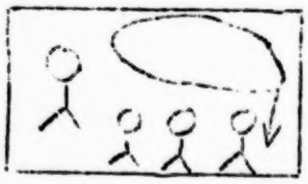
INTERCHANGE - 3

Questions 14-16 proceed from sameness and individual difference to groups and to interactions within the familial institution. Responses for first- and second-graders will be slow at first, and the teacher may well want to probe for answers. All of this leads to a discussion of sameness, individual differences, groups, and interactions, and the combination of these four conceptual tools and their interactions can be many and varied. Again, the family serves as the central institution for drawing from the students the responses based upon student identification with these four methodological tools. The teacher at all times can use the visual framework of the governing process as the basis for identifying sameness (all are members of the family), individual differences (each family member is different in terms of age, appearance, feelings, etc.), groups (sex, age categories, rulers, ruled, color of eyes, of hair, etc.), and the importance of various patterns of interactions. The governing process framework on the blackboard and in the students' portfolios also can serve as the basis for a discussion of the students' views on the meaning, intensity, and salience of what it means to be the same and what it means to be different. Thus the teacher can begin to explore students' feelings about insignificant differences (color of eyes) and significant (to them) differences (age, sex, height, weight, patterns of authority, and so on). They will also observe insignificant and significant sameness and difference between the observations of their own family and home and the families and homes of others about which they have some awareness or knowledge.

Again we refer the teacher to the chart on page 2 for appropriate learning activities and units for their grade levels or for students who in their opinion will profit from class deliberation of these activities and units. The teacher may use the activities in conjunction with the following questions, or may proceed to these questions without bringing the activities into the classroom.

17.	Where else do you see a process of governing take place? *(Teacher draws a box [or diagram] on the blackboard.) (By this time, we would hope that the student will know something about the governing process in terms of rulers, the ruled, rules or policy, the ruled influencing the rulers, and so on.)	In the school.
18.	Who is the ruler? *(Teacher	The teacher, the principal, or

draws the teacher in the box.) 	sometimes the "traffic guards."
19. Who are the ruled? *(Teacher draws in a few students.) 	The students are ruled by the teacher, and also sometimes by their fellow students who serve as "traffic guards." Even the teachers can be the ruled in their relationship to the principal.
20. What are some of the teacher's policies or rules? *(Teacher diagrams responses.)  	Do your homework. Don't talk in class. Keep quiet. Pass out the milk and crackers. Let us all sing. Time for the pledge of allegiance. Prepare for recess. Etc.
21. What should the students or the "ruled" do? *(Diagram responses.)  	Obey the teacher. Keep quiet. Bring the teacher an apple. Be nice to the other students. Do the lessons and readings. Be neat. Don't make a mess. Etc.
22. What happens if the students ("you," the "ruled") don't do as the teacher ("I") ask(s)?	Sit in the "forget-me-not" chair. Get notes to take home to parents. Receive another kind of punishment.

	Get a stern warning from the teacher and feel embarrassed. Etc.
23. Why should students obey the "rules" of the teacher?	Because everyone must do what he is supposed to do in the class. If students didn't do this, the class would be "a mess." (Actual response!)
24. Are some rules set by the teacher (or "me") not "good" rules?	(Some students will be quite frank in answering this question, especially those at the intermediate level! If so, a class discussion would be in order.)

INTERCHANGE - 4

The questions and responses above relate to the governing process within the school. Students know that they are "governed" within the school as much as they are in the family. They generally respect authority in the school, especially in the early grades, and do not want to defy authority. The teacher should bring out why authority is necessary. Clearly, there are many spin-offs with respect to these questions. The teacher should ask the students to place responses in the portfolios and collect relevant pictures or draw pictures and diagrams. We now proceed to use the methodological tools in class discussion of the school. Below are some fairly obvious exchanges between the teacher and students, and certainly the teacher will include many more.

25. In what ways are all the people in this classroom the same? (The teacher might ask one or more students to come to the front of	All have bodies, arms, legs, hair, faces, homes, feelings, etc.

the classroom and identify sameness and/or place the listing on the blackboard. Students should also be asked to make their own listing of sameness in their portfolios.)	
26. In what ways may the class be divided into groupings? (The teacher might have one or more students observe the class and examine how it may be viewed in terms of groups.)	Boys and girls. Some wear glasses, and some do not. Tall groups and short groups. Those who have light hair and those who have dark hair, etc.
27. In what ways is each person in the classroom "different?" (Again, the teacher might ask one or more students to respond to this in front of the class or with use of blackboard. It should be noted that we have experienced some confusion by the students with respect to this question. Some may relate individual dif-	One has his own special appearance, family, clothes, feelings, beliefs, birthday, etc.

ference [the appearance of each individual] with groupings [black face, oriental eyes, etc.] The teacher should emphasize that we are concerned with individual differences and not group differences.)

INTERCHANGE - 5

Learning activities under similarities (group) and differences (group) in the chart on page 2 might be used by teachers for a discussion of groups in the classroom. It has been our experience that students will be willing to observe and comment upon categories or groupings which are fairly inconsequentail (e.g., eye color) but will generally refrain from identifying groups of differences in individuals which relate to race, national origin, or ethnic categories. On the other hand, they certainly will talk about such groups in the school yard or laugh at adult jokes about various groups. Thus we suggest that such views be brought out in the classroom. If there are different categories of students in the class (in terms of race, national origin, ethnic category, etc.) and if such groupings or differences are not identified, the teachers should keep asking the students to identify all kinds of groupings in the classroom, irrespective of whether there is only one member of the group or not. If there is a rather homogeneous classroom (e.g., all white, mostly white, all black, mostly black), then a large picture can be used to present other groupings.

28. All right. We have these groupings (in the classroom or in pictures). How do you think people in these groups act? (Considerable time should be spent on student discussion of this question.)	Most students will tend to say that boys act the same, girls act the same, etc. Many will say, if pressed, that people belonging to any group act the same way.

INTERCHANGE - 6

Clearly, this kind of question offers the teacher many opportunities to point out that the behavior of people is basically individual rather than group behavior. When students say that "boys" or "girls" act (or behave) in a categoric way, the teacher should point out that some boys act this way, and some boys act in other ways, and so on. If a student says a white person is prejudiced, the teacher might talk about white people who are not. The same would apply to pointing out vast differences among members of any kind of grouping, irrespective of whether that grouping or category is blue-eyed or black-skinned; Catholic, Protestant or Jewish; or Polish or Chinese. The question, in other words, will provide the teacher with the opportunity to point out differences within groups regardless of what kinds of groups the students may bring up in class discussion. Then teachers can get into interactions (chart on page 2). Interactions, of course, are both group interactions (boys and girls) and individual interactions (a boy and a girl, a fifth-grader and a sixth-grader, a Catholic and a Protestant, a white boy and a Negro boy, etc.)

29. What kinds of relationships do you see between different groups? How does the "boy" group get along with the "girl" group? Do sixth graders talk very much to fifth-graders? Do different religious groups work well with one another? Do whites and Negroes cooperate well?

30. How about relationships between people from different groups? What about boys and girls, students in different grades or with different religions, students from

different races, etc.? (Here is a splendid opportunity to show that there are all kinds of interactions which are individual and not based on groups.)	
31. What are some good relations between groups and people belonging to different groups? What are some angry or difficult relations between some groups, and between people belonging to different groups? Why do you think relations are good sometimes and bad at other times? (We would like to have students discuss this at length in order to explore good and harmful interactions.)	Most students will readily identify good relations which they observe in the home, the school, and the neighborhood and may well be reluctant to bring up harmful or difficult interactions between and among members of different groups. We would like to have the teacher observe and discuss the fact that students will generally identify all kinds of "good" and "bad" interactions, but that "good" and "bad" interactions have many exceptions and cannot be categorized along group lines.

INTERCHANGE -7

We now move along within the context of the home, the school, and the neighborhood to the methodological tool of ideal, myth, and reality. We refer the teacher to the chart on page 2 for appropriate learning activities and units on this tool, or perhaps the teacher can get into ideal and myth (wish, fantasy) and reality with this kind of question.

32.	What kind of home would you like to live in? What kind of school would you like to attend? Who is your ideal person? Who would you like to be? What are some stories (fairy or otherwise) that appeal to you? What kinds of dreams do you have? Etc.	Most students will readily express their wishes, ideals, fantasies, and dreams. They can bring in pictures of wishes (homes, schools, friends, etc.) to discuss and place in their portfolios.

INTERCHANGE - 8

Discussion of ideal, myth, and reality is designed to help students to realize that although they may wish for many things, they still must live in their own real world and seek to make that world better. Clearly the teacher can bring about a discussion of the differences between ideals and realities and the ways and means by which people can move closer to ideals. The teacher can ask, "Do all of us have 'liberty and justice'?" or "Why can we not get or do some of the things we would like?" Students do have a deep awareness of differences between ideals and realities. The extent to which these issues can be discussed in the classroom may well be the extent to which students consider the classroom a relevant and exciting arena for learning.

We now return to the GP and to governing in the city. Although the community is generally the focus for third-grade social studies, again we note that the Curriculum is fashioned for discussion of city problems at the third through the sixth grades and that many of the following questions are appropriate for these grade levels.

33.	We have been discussing a process of governing in the home and the school. Where else does governing take place? (A "city diagram"	A town, a city. (Of course, students may say the United States, a company, or a labor union. We would like, however, to have

might be drawn, or just a square labeled "city.")	students discuss governing in a city at this point in the Curriculum.)
34. Who are some rulers, or the officials? (Place officials in diagram)	The mayor, the city council, the city manager.
35. Who are some other officials?	(Here we hope for responses which will focus upon the police, firemen, teachers, and other officials employed by the city.)
36. What are some of the rules or policies of the officials?	Pay taxes, don't drive too fast, obey the law, etc.
37. What are some things officials do?	Police stand at corners and help with traffic, firemen put out fires, etc.
38. How do some of the leading officials get into office?	The citizens vote to put them in office.

39. Who are the citizens? What do they do? Are you a citizen of your town or city?	The people who live in the city. They obey the laws, pay taxes, and vote. I am a citizen.

INTERCHANGE - 9

Here we can expand upon the links between the people, the governed, and the officials. The political process (#3 of the governing process framework) clearly is vital in advancing students toward the Curriculum's objective of effective and enlightened participatory activities, and thus the nature and philosophy of voting and influencing officials should be explored at length in the classroom. Politics is closely associated with children's seeking to influence parents in the home, teachers in the school, and peers in the neighborhood or in the school yard. The teacher should draw upon all kinds of experiences to stress these analogues.

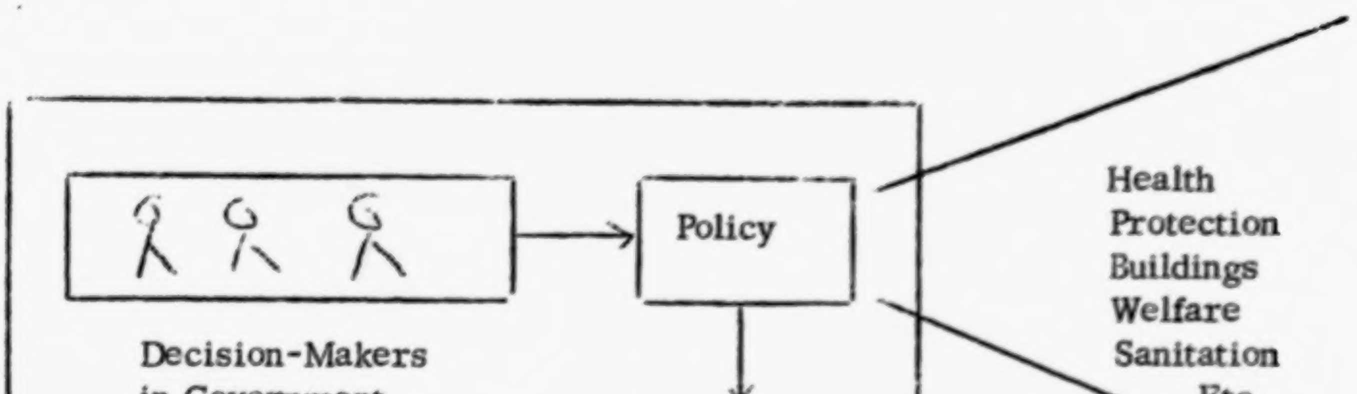
If the teacher feels that it is appropriate, the two-party or multiparty system as a mechanism to bring people into public office could be discussed. Officials from political parties can talk about the political process in the classroom, and the many manifestations of politics during campaign periods can be stressed as well (badges, speeches, posters, newspaper articles, etc.). All of this is associated with question 39, because it is the citizens who have the basic authority to elevate into the government of the city those who will make decisions on their behalf. Therefore, we turn to these questions.

40. Who does the mayor (or city council) "represent"?	The citizens, the people.
41. Well, why can't the people govern themselves? Why do they need a mayor?	They are too busy. This is not their job. They must have someone who can spend time running the city.
42. What would happen if a mayor wouldn't let an election take	The mayor might run the city not for the people but for himself.

	place? How would you feel if your parents and the citizens couldn't elect a mayor?	I wouldn't feel very happy about this.
43.	What do you think people should know if they are to be good voters?	They should know how the mayor is doing, and whether he is doing a good job. Is he honest? Does he work hard?

INTERCHANGE - 10

Here the teacher should explore students' feelings about citizen responsibilities and knowledge about the city and city affairs. Some time should be devoted to establishing the necessity for understanding city life and problems so that the people who elect public officials can have the intelligence to choose the most competent people to represent them in public office. Many "what if" questions can be put to students. (What if a mayor didn't care about the city? What if a mayor was not informed about city problems? What if a mayor appointed all his friends to high positions in the city? What if a mayor took money for favors he granted to certain people?) The teacher can proceed from here to explore many questions dealing with city life and problems, especially in the domain of law enforcement and protection of property (police); guarding against fires and making buildings, such as schools, safe (firemen); building streets and keeping them in good repair (department of streets or highways); providing health services; sanitation issues; construction of new buildings; and so on. All these matters deal with policy and carrying out of policy as indicated in this diagram.



Clearly there are many spin-offs in using the governing process diagram to discuss city issues, officials, and problems, and the role of citizens in making the city a better place in which to live.

We now turn to using the city for talking about sameness and difference, groups and interactions, and ideals and realities. Teachers at the Tufts School, Winchester, Massachusetts, are developing an extensive unit on the town and the city which will highlight these methodological tools. This unit will be designed for use in the Curriculum and will be available shortly after the publication of this study. Many of the learning activities in Part E of this section have been developed for the study of the city.

44. In what ways are all the people in our city the same?	Have bodies, live in the city, are citizens, have parents, pay taxes, must obey laws, etc.
45. In what ways are we divided into groupings? In what ways are some of us different?	Boys and girls, men and women, children and adults, students and teachers, policemen, firemen, businessmen, laborers, people in clubs, Scouts, etc., etc.
46. In what ways is each one of us different?	Own body, face, family, clothes, problems, friends.
47. How do you feel about these samenesses and differences?	(We suggest that students freely explore these feelings in the classroom and have exchanges about such feelings.)
48. What are some interactions (or ways in which people get	(The teacher can expect many responses to this question and should

together) in the city?	give students ample time to discuss them.)

INTERCHANGE - 11

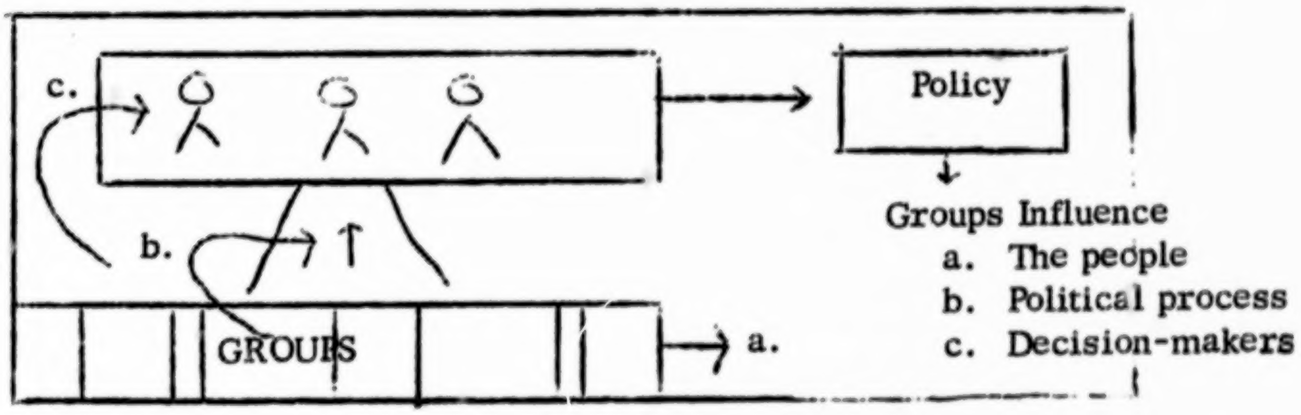
The teacher should encourage students to draw or place pictures in their portfolios with respect to all of these questions. There are many opportunities for students to express themselves on these issues and also to engage in small-group discussions about sameness and difference and interactions within the context of their town or city. We now move to relating these questions to their own city and other cities with which they may be familiar. The teacher should draw not only on American cities but also upon villages, towns, and cities throughout the world. Cities in the past as well as cities in the present can be used as comparative tools for these discussions.

49. What are some things our city has in common with other cities?	People, officials, houses, buildings, etc.
50. What are some differences between our city and other cities? (The teacher should also bring into class discussion towns and cities in all parts of the nation and in other nations as well. Pictures can illustrate all kinds of differences between and among the home town or city and all kinds of other cities and towns.)	We have different people, officials, etc.; differ in size, location, etc.
51. In what ways are problems in our city the same as in other cities?	People violate laws, and we need police; houses catch on fire, etc.

52.	In what ways are our problems and issues like those of some other cities?	Differences between small and large cities re problems and issues, and traffic, buildings, schools, etc.
53.	In what ways are our problems and issues unique to our city?	A problem about a school, an official, traffic patterns, and taxes are our own problems in our city.
54.	What are some interactions between our city and other cities?	Athletic teams and games, mail, visits of citizens, meetings of groups at a conference, etc.
55.	What kind of city would you like to live in--what is your ideal city? (Here students can place in their portfolios pictures from magazines, etc., reflecting some of their ideals and wishes.)	(Most students like their cities, but with some class discussion will consider some ideals or wishes about a city.)
56.	What are some things you would like to improve in your city?	Housing, slums, schools, etc.

INTERCHANGE - 12

Here we return to participatory activity. How does one change things? What are the means of influencing those in public office? We have discussed the political process. Now we can get into the role of groups which seek to influence officials, the political process, and the public to shape policy so that the policy will favor the position of the group. This process might be diagramed in the following manner.



Classroom role playing might take place at this juncture, with students being divided into different groups to influence school or city policy aiming to advance more effective use of playgrounds or better recreational facilities in the community. One teacher asked students what would happen if the city decided to build a new highway and, in the process, had to buy and demolish several of the students' homes as the highway path went right through these houses. What should the students do? How could they protest? Students came to class the next day with protest signs, told how they would go to City Hall to influence the mayor, how they would organize mass meetings, and the program they would develop to influence the next elections. In other instances, the class might be divided into groupings of parents, students, and officials for discussion of some specific community issue. Interactions should be a part of this process as the different groups present points of view on the issue to officials and to one another. The teacher should always take such opportunities to bring out the differences among people in any one group as each group discusses its approach to the issue. The governing process framework can be used as the organizational framework for this learning activity; other activities are in Part E of this section.

The town or city of the student can be compared with past eras of that city. What is the here and now of our city? The teacher might ask, "What do you know about the city when you were born, or 15, or 25, or 50 years ago?" As with all the other methodological tools, countless ways can be used to have the city serve as an entree to student consideration of sameness and difference, groups and individuals, interactions, ideals and realities, and relations between the past and present. The teacher is urged, in particular, to draw upon many other kinds of cities in these discussions, to examine all parts of the city in which the students live, and to give students ample time and opportunities to express themselves, especially in the realm of influencing officials or in making decisions themselves.

We now turn to another polity, the state. This usually is studied in the United States in either the third or the fourth grade and generally is a segment of regional studies. Questions set forth below follow the same approach as the questions, interchanges, and activities dealing with the city (#33-57). By this time, the teacher should be able to anticipate responses and to plan for various kinds of spin-offs and activities based on these responses and the class discussions. Therefore, we will not include the responses we generally have had from students. See, however, learning activities in Part E.

57. Where else does ruling take place?

58. Who are some rulers and officials in the state?

59. Who are some other officials? (Have a discussion of the three branches of government.)

60. What are some of the rules or policies of the officials?

61. What are some things officials do?

62. How do some of the leading officials, especially the Governor, get into office?

63. Who are the citizens of the state? Are you a citizen of your state?

64. Who do the Governor and the legislature represent?

65. Can't the people govern themselves? Do they need a Governor?

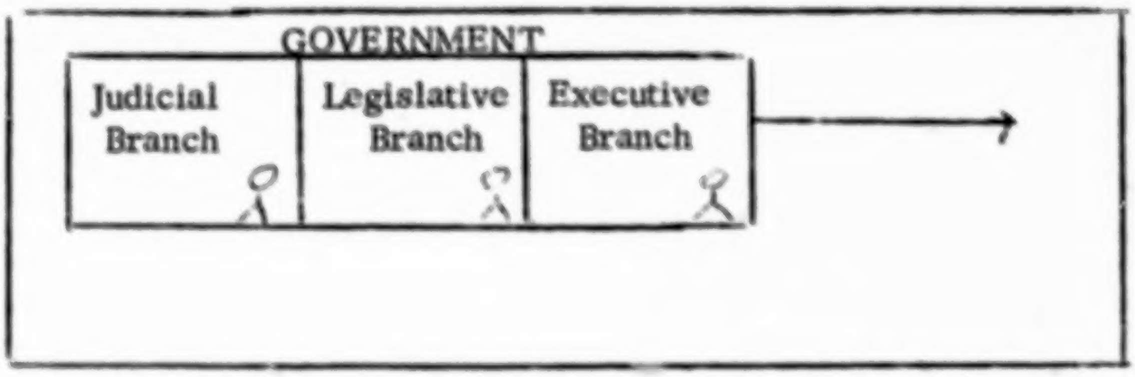
66. What would happen if the Governor did not let an election take place?

67. What do you think people should know if they are to be good voters?

INTERCHANGE - 13

It is hoped that the teacher will have students diagram responses to and discussions of these questions. It is important that they should begin at this stage to develop in their minds and in diagrams two components of the governing process which have not been explored as yet: the government (#4 of the governing process framework) and decision making (#5 of the framework).

Questions 59 and 60 usually have responses which mention the Governor; legislators or representatives or senators; and judges. These officials should be placed in the government box, and decision making can then be developed with question 61, "What are some things officials do?" This question, of course, relates directly to question 60, "What are some of the rules or policies of the officials?" The diagram below restates these relationships.



Clearly, decision making by officials is associated with the powers officials have in the three different but interrelated branches of government. Teachers may well want to explore the structure of government and the decision-making process at the third grade--community/city level. In any event, it is strongly suggested that these elements of the governing process should be examined when considering the state. This will give the student a fairly broad understanding of the governing process and its six basic component parts before he begins his study of United States history.

Now we go into sameness and difference, groups, and interactions. Again, see activities in Part E, and also have students make full use of their portfolios.

68. In what ways are all the people in our state the same?

69. In what ways are we divided into groupings? In what ways are some of us different?

70. In what ways is each one of us different?

71. How important do you consider these samenesses and differences?

72. What are some interactions among the people in our state?

73. What are some things our state has in common with other states?

74. What are some differences between our state and other states?

75. In what ways are the problems and issues in our state the same as in other states?

76. In what ways are our problems and issues like those of some other states?

77. In what ways are our problems and issues unique to our own state?

78. What are some interactions between our state and other states?

79. What are some things you would like to change in our state? (See INTERCHANGE - 12.)

80. Is our state in a "region"?

81. Why do we call this a region? How is our region different from other regions in the United States?

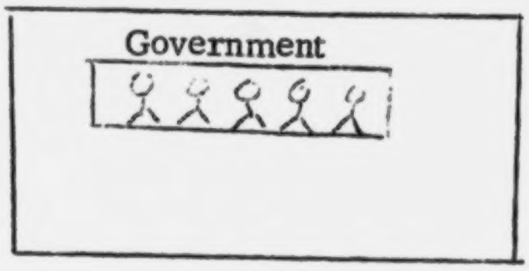
82. What does our region contribute to the rest of the nation?

INTERCHANGE - 14

Here there are many opportunities to spin off into the geography and history of the region and also the interactions of states within the region and interactions among regions in the United States. We would like to get across the vast differences within and among states and regions in the United States as students begin to explore some broader dimensions of their nation. There also are many opportunities for discussing ideals and realities and links between the past and the present, or the "here and now."

We now turn to governing in the United States. Obviously, the questions and interchanges set forth below could not possibly cover all the important issues of American history or governing. As always, we assume that American history will be taught at the intermediate level, usually in the fifth grade, and that the Curriculum can be used as a supplemental program for more effective teaching and learning about intergroup relations. Two major units, "The American Indians" and the "Declaration of Independence," are presented in Part E of this section.

83. We have observed governing in the family, the school, the community, and the state. Where else does governing take place? (The teacher might draw a square and label it. "United States.")	In the nation. In the United States government.
84. Who are the officials in this diagram?	The President, Senators, Representatives, Judges, Cabinet members, etc.



INTERCHANGE - 15

Responses to question 84 can be quite extensive. Students at the intermediate level may well name a number of the members of the President's Cabinet and other official in the executive branch of government. They also might name one or both of the Senators from their state and some Representatives in the House. This will provide the teacher with the opportunity to help place these officials in the different branches in the government "box."

Judiciary	Legislature	Executive
Judges	Senators Representatives	President Cabinet Departments other officials

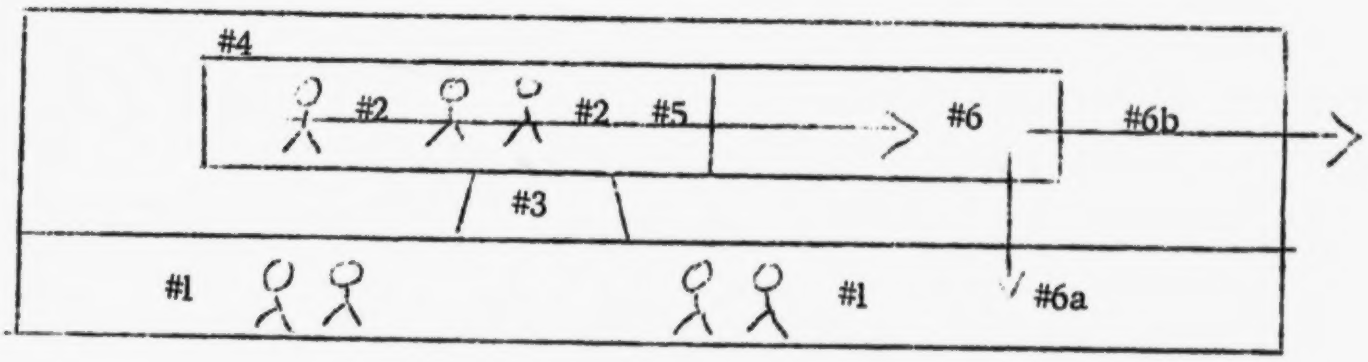
Thus we get into the roles of the officials in government in terms of making and carrying out policy. Naturally, the teacher and students could begin to explore the governing process in the United States from the point of view of the citizen and the role of politics. Studies in the political socialization of the student show, however, that intermediate-level students readily identify with the President and other officials and are eager to talk about the functions of these officials in the government prior to considering other aspects of the governing process. Thus we proceed to roles and decision-making activities before we talk about the relationship of citizens to officials.

85. What do the officials in government do?	Give orders; make laws or policies; enforce laws.
86. Give some examples.	Fight or get out of Vietnam or other crisis areas; pay taxes; be good citizens; obey laws; etc.
87. What are some of the same kinds of things these officials are or do?	Are important; are responsible to the people; have authority; work in Washington; etc.
88. What are some differences among the officials?	(Slow responses; discussion, however, can get around to differences among officials in different branches.)
89. What duties does the President have?	Leads the country; makes policy; addresses Congress; speaks to the people on television; etc.
90. Who helps the President?	(Here we get into Cabinet members and other members of the executive branch. Class discussion should focus on their

	duties and functions within the framework of the executive branch. The military services should be identified as part of this branch.)
91. What are the duties of the Senators and Congressmen?	Listen to the President; make their own decisions; make laws; work with the people "back home;" etc.
92. What do judges do?	Sit in the Court; hand down the law; preside over problems brought to courts; etc.
93. What do all these officials do together?	Make laws; make policy; carry out policy.

INTERCHANGE - 16

Here we look at decision making in the United States government (see II - B) and how policy is formulated, implemented, applied, and interpreted. We get to domestic policy (#6a, p. 2, II - B) and foreign policy (#6b, p. 2, II - B). To put the matter another way, officials (#2 of the governing process) in government (#4 of the governing process) make policy (#5 of the governing process), and this policy is directed toward the citizens of the nation (#6a) and toward other nations (6b). Hopefully, all of these components of the governing process can be induced from students, because by this time, they should be fairly familiar with the governing process framework. A review of the diagram is as follows.



94. Name some kinds of domestic policies.	Farm, labor, business, tax, etc. (Students should discuss these policies and bring up pros and cons. Obviously there are many spin-offs here.)
95. What are some foreign policies of the United States?	Vietnam, aid, trade, defense, war, etc. (Repeat discussions, pros and cons.)
96. Who are these policies for -- what is their purpose?	For the people of the United States -- for their safety and happiness.

INTERCHANGE - 17

We now get into the reasons why we have policies at home and abroad. Note the arrows in the diagram above. Some teachers will not draw the arrows in the diagram and will let the students work this matter out in one way or another. "Safety and happiness" may not come easily, but it can develop with some class discussion. Students should be able to conceptualize the idea of policy as it applies both at home and in other parts of the world. (See pages 7 and 8 of II - B). The teacher should also relate "safety and happiness" (or security and well-being) to "policies" in the home, the school, and the sameness and difference in policies in these societal institutions. There are also many entrees for discussions of individuals (Presidents and other decision makers), groups (Senators, judges, Representatives), interactions (the sharing in making, carrying out, and interpreting policy,) and ideals and realities (goals of policies and politics as "the art of the possible"). As always, the governing process lends itself to utilizing many, if not all, of the conceptual tools. It is particularly important that teachers should relate the past and the present (or the "here and now") in any class discussion of United States history to the process of governing during the course of that history. Also note the learning activities in II - E for intermediate-level students.

We now get into the role of the people, the citizens, the governed, in the governing process of the United States.

97.	Describe the American people. In what ways are they the same? In what ways is there sameness and/or difference among some of them? In what ways is each American different from others?	(The responses will be many and varied. All are citizens, etc. There are, however, many groups in America. Each American is different from each other American.)

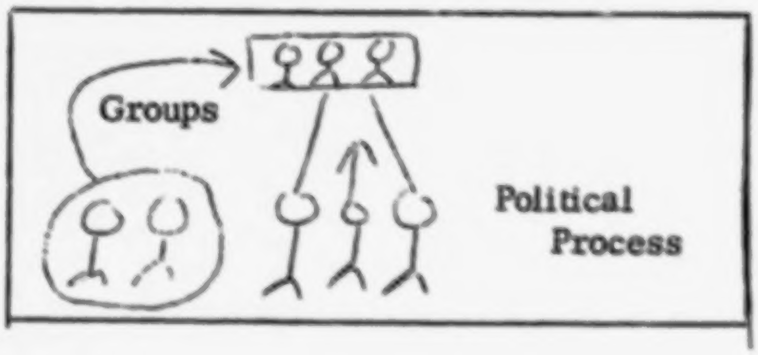
INTERCHANGE - 18

At this point, the teacher can spin off to discussions about the sameness and diversity among Americans (#1 of the governing process diagram). The origin of American diversity can be explored, as well as groups in America. But what are the common ties among Americans? What does E PLURIBUS UNUM mean? See, in particular, Learning Activity #7 in II - E. Let us proceed, however, to carrying on the discussion of the governing process in America. There will be many other opportunities to discuss the composition of the American society!

98.	How do Americans influence decision makers?	Politics; writing letters; organization in groups; writing books; television; etc.

INTERCHANGE - 19

Here we focus upon ties between the citizens and the officials so that the former can influence the latter to shape policy. Let us look again at the diagram, which should be induced from students.



#3 of the governing process framework (see pages 2, 4, and 5 of II - B) comes into play at this point. Again, the teacher should relate the political process in the American polity to that in the home, the school, the city, and the state. What are samenesses and what are differences? How do groups function in shaping policy, and what are interactions between the citizens and the officials? The teacher should seize every possible opportunity to use the governing process to emphasize the methodological tools of the Curriculum. Group activity (vested interest groups, pressure groups, etc.) should be discussed fully. We then get into the political and election process whereby the citizens place in public office people who make decisions in their behalf. This brings the governing process into full circle. It is up to each teacher to decide how easy or complicated this discussion should be. The important thing is to round out the process itself and to stress the relationship between citizen and official, between student or person and the individual(s) making decisions in his behalf. Any kind of learning activity which will reinforce this relationship or interaction will help to advance students toward the objectives of the Curriculum. We could not begin to supply sufficient learning activities which would stress these interactions, and thus we must rely upon teachers to develop procedures which will convey to students concepts and principles of intelligent and relevant participatory activities. By this time, the teacher should have the capacity to use the governing process and the methodological tools in many areas of the history of the United States. We now turn briefly to applying the framework and the tools to some sixth-grade social studies programs. It will be fairly clear from the following questions how the governing process and tools can apply to units and courses in ancient history (99) and in area studies (100).

99. What was the governing process of ancient Egypt, Greece, or Rome? Who were the rulers, and how did they become rulers? Who were the governed? What were their samenesses and differences? Who were "free" people, and who were slaves, and why? How did some of the people influence the rulers? What were the policies

of these ancient polities? What were the basic ideals, myths, and realities? What were some similarities among Egypt, Mesopotamia, Persia, Greece and Rome? What were some differences? How were people treated in these different empires and republics? What were some similarities between the Roman Republic and the Roman Empire? What are some parallels between the dimensions of the governing processes of these ancient polities and the governing processes of the United States of today?--of other contemporary polities such as France, England, China, Russia, Brazil, Tanzania? How and why?

100. What is the governing process in Mexico, Mali, Indonesia, Chile, Lebanon, Malaysia, Uruguay,

Algeria, Thailand, Haiti, Nigeria, Israel, and/or Cambodia? Who are the governing officials in these nations, and how did they become officials? Who are the citizens of these nations? What are some samenesses and differences among the people? Who are the upper classes, the middle classes, and the disadvantaged in these nations? How do these people influence their governing officials? What are some similarities and differences among these nations? What are some basic ideals, myths, and realities in these nations? What are some parallels and differences between these nations and life as you know it in the United States? How do the governing processes compare? How are they different? Why?

INTERCHANGE - 20

The questions in 99 and 100 have obvious parallels. There are many other ways of using the governing process and the methodological tools to spark class discussion of sameness and difference in the ancient world and with respect to specific areas and comparisons between and among areas of the contemporary world. By this time, teachers should be able to develop their own learning activities and units and also to draw upon existing instructional resources to use the governing process and the framework to advance the cognitive and affective development of the students toward the goals of the Curriculum. The opportunities for further development by students of their own portfolios at the upper intermediate level are many and varied. We thus conclude on this note: If these procedures and processes can indeed assist students and teachers to become effective learners and teachers in the realm of sameness and difference, and if the overall approach of this Curriculum can advance students toward the stated objectives, then we do not need to supply more questions, learning activities, and units. We believe we have launched a teaching-learning process which is truly creative, relevant, and geared toward breaking down patterns of categoric thinking among young people and teachers as well. If we have stimulated these patterns and processes, then we walk with teachers as partners in helping our young people to become better and more effective citizens in our complex and challenging society and world.

II - E

Learning Activities and Instructional Units

Learning Activities

1. The Governing Process
2. Sameness and Difference
3. "Timmy"
4. Perception of People
5. "Is, Feels, Does, Has"
6. Groups
7. Americans
8. Skin Color
9. Individuals
10. Describing Individuals
11. The Uniqueness of Individuals
12. Hypothetical Individuals
13. "Who Am I?"
14. Interactions
15. "Go Away" -- Prejudice and Namecalling
16. Ideal and Reality; Here and Now
17. Discrimination
18. Poverty

19. Demonstrations

20. Photographic Summary

Instructional Units

A. American Indians

B. The Declaration of Independence

Learning Activity #1

THE GOVERNING PROCESS

A. Policy-Making Sheet

Objectives: To begin to make students aware of decision making as an active process in governing

To personalize the process of governing by relating decision making to concrete situations

To reinforce the concept of policy (this in the broadest sense, what policy is)

To serve as a springboard for further discussion on the reasons for policy, the necessity of having "governors" other than the self, and other related issues

Procedure: The policy-making work sheet may be used as either an individual or a group exercise. The teacher should follow up the exercise with class discussion based on the students' responses.

LA 1-2

Policy Making

Can you decide for yourself:	Yes	No	Who Does?
1. to go to school?			
2. what television shows to watch?			
3. how much to spend on groceries?			
4. where playgrounds will be built?			
5. whom you have as friends?			
6. how long the gym period for physical education should be?			
7. the time school starts?			
8. what to eat for lunch?			
9. how much Hershey bars cost?			
10. what to buy your mother for her birthday?			
11. what clothes to wear?			
12. how many houses will be built on your street?			
13. what games to play after school?			
14. what clothes to buy?			
15. what movies to see?			
16. what books you use in school?			
17. whom to vote for as your class president?			
18. where stop lights should be placed?			

B. Rules

Objectives: To discover that rules vary for members within a group and that groups of the same type impose different rules on members

To discuss the reason for rules and possible ways of changing them

1. In one particular group, are the rules the same for everyone?	
2. Does every member of a family have to follow the same rules?	After discussion, have each child make his own list of: Rules that are the same for everyone in his family Rules that are the same for some members of his family Rules that apply to individuals in his family
3. Are the rules in all families exactly the same?	Divide the class into small groups and have the children compare the lists they have made.
4. What are some other groups in which the rules are not the same for all the members?	

5.	Do the rules in these groups stay the same forever? What are some reasons for rules to change?	The age of the members A change in policy of the group The number of members The replacement of important members who have left the group
6.	Why are there rules for members of groups?	Discuss the fact that different kinds of groups impose different kinds of rules on members. Rules help to ensure that the group will accomplish its goals.
7.	How do we find out what some of the rules for a group are?	By being told By others' examples By listening carefully By error By asking
8.	What are some of the ways in which we can change the rules?	Let this lead into consideration of the governing process.

C. Additional Suggestions for Activities

1. Have the students make individual loose-leaf notebooks. Suggest possible entries, such as diagrams of the governing process or examples of home and school policies, but allow the students to plan much of the organization and content.

2. To review the basic concepts of the "ruler" and the "ruled" (those who govern and those who are governed), the teacher may show the students various magazine pictures depicting possible governing situations. (For instance, pictures of a football team in a huddle, a teacher instructing a class, a mother motioning to her child.) The students draw a blank diagram for each picture. After looking at a picture, the student then fills in the diagram at the appropriate places to indicate the "ruler," the "ruled," and the probable policy. (In reviewing the diagrams, the teacher might ask in each case, "When might this 'ruler' be ruled?" and "When might this 'ruled' be a ruler?"

3. To illustrate policy and policy making, provide several recent newspapers. Ask the students to go through papers looking for examples of policy to cut out and put into their notebooks. Have them label the policy, the policy maker, and those people affected by the policy.

4. The students can engage in role playing to demonstrate the dynamics of policy making. Divide the class into small groups. Each group is to think of a specific case of policy making. The students should decide who governs, what the exact policy is, and who is affected by the policy. Each group then acts out the example in front of the class, with one member of the group stating the policy. Other groups then guess the "ruler," and the "ruled," and the content of the policy.

5. Utilizing such materials as shoe and cigar boxes, picture cutouts, sticks of wood, pipe cleaners, and wire, have students construct varied dioramas of the governing process.

6. In discussing the governing process, the teacher should emphasize the specific reasons for policies at home, at school, or at various levels of state and national government. In talking about school policies, the following activity will be useful:

   Have the students decide what policies are essential to the effective running of the class (then, of the school). Discuss each policy. Why is the policy necessary? The principal might visit the class to speak about school policy affecting teachers as well as students. Again, have the students discuss the reasons for the policies. Then make policy posters (defining school and class policy) to be placed in the classroom and in the halls.

7. After focusing on reasons for policy, the next step is to introduce concepts of policy change (affecting policy). The teacher should get at these concepts through inductive questioning. What do people do when they disagree with a particular "governor"? What if you don't like a certain policy? What might you do? How could you change it? What policies have you tried to affect at home? How? etc.

8. Similarly, to stimulate discussion about how to affect policy, the teacher may present problem situations for the students to solve. For instance: "What if all week you've been planning to go to a movie. The day before the movie,

your mother says, 'Johnny, you've been out too much this week. You may not go to the movie tomorrow.'"

What is the policy? What might you do? How might you attempt to change the policy?

List all the possibilities on the board:

a) argue
b) ask father
c) offer to clean your room
d) buy mother a present
e) bargain (tell mother that if you can go to this movie, you will stay in next week. From now on, you will plan to go out only twice a week.)

Would some or one of these ways of affecting policy work better than others in your home? Why? Why not?

Learning Activity #2

SAMENESS AND DIFFERENCE

Objective: To help children see the basic similarities between people as well as the differences

Material: A photograph (one or a composite) of very different looking people (color, age, sex, nationality, race, etc.)

1. How are all of us (teacher inclused) in this class alike? How are we all the same?

If it might be easier for the children to talk about a picture rather than themselves, let them answer the same question about the picture first. They will come up with such items as:

We all have noses, mouths, eyes, hands, legs, etc.

We all breathe, eat, blink, swallow, etc.

We all are people.

We all are alive.

We all have feelings.

If they say something which is true only for some of the class and not for all, ask, "Is that true for all of us?"

Are the same things true for all the people in this picture?	A picture offers a great deal more variety than a class in dress, age, race, and so on. If the class includes a great many differences, you may want to skip the picture.
2. How are *some* of us the *same* and *some* of us *different*?	Some are boys and some are girls. Some are young and some are old. Some are tall and some are short. Some have dark skin and some have light skin. Some have dark hair and some have light hair. Some have brown eyes and some have blue eyes. Some have dresses on and some have pants on. Some are sitting and some /teacher/ standing.
Are these things true also for the picture?	(If the children don't list all of these items don't worry and don't *tell* them. The samenesses and differences *they*

What are some more things we can say about the ways in which some people in the picture are the same and some are different.	see are the ones which are important to them. You can ask, "Well, what are some of us/the people doing?" In other words, help them by asking general questions; but the purpose of these lessons is to increase the children's perceptions.)
3. Now, how is each one of us different?	We each have our own thoughts feelings name finger prints face clothes
Are these things true for the people in the picture, too?	The picture may provide some additional individual differences: One is smoking carrying books One has white hair a hat a painted face In a picture that has been used, an African chief had a painted face. In

terms of some people being the same, the children were asked whether anyone they knew painted his or her face. "What is lipstick? Do any of your mothers put colors on their eyes? Therefore, in some ways American woman (we) are like this African chief."

4. What have we learned about people?

Try to get the children to come up with the general concepts which you have phrased in questions. This is quite hard, but very important. If they can't remember, remind them of the specifics, such as "We mentioned something about people's having arms, legs, eyes, and so on."

IN SOME WAYS, ALL OF US ARE THE SAME.

"And we talked about hair color and skin color and height."

IN SOME WAYS, SOME OF US ARE THE SAME AND, SOME OF US ARE DIFFERENT.

"Then we talked about our feelings and faces."

IN SOME WAYS, EACH OF US IS DIFFERENT.

Go over these three concepts whenever they are relevant to a story, a classroom incident or discussion of a special religious or national holiday. Again let the children come up with the concept. If they can't, remind them of the general concept and ask them for specifics. Then try for the three concepts another time.

Learning Activity #3

"TIMMY"

Objectives:	To stress the importance of feelings To discuss the inability to see feelings To emphasize people's basic similarities as well as differences
Material:	Timmy, by June M. B. Esselstyn

1. Timmy I

Where does Timmy live? What is it like? How does he feel?	He feels small and lonely (no friends yet and mirror-like windows). You may pursue these feelings by asking if the children in the class ever feel small or lonely. It may be easier for the students to talk about Timmy instead of about themselves. This is fine, as they most likely are projecting their own feelings as they talk about Timmy. Ask, "What would you do if you were Timmy?"

2. Timmy II

How does Timmy feel at home? with his parents? with his baby sister? What does Timmy want? Why?	Do you ever feel this way at home?

3. Timmy III	
On the first day of school, how does Timmy feel? Did you feel that way on the first day of school? What would you have told Timmy about school if you were his older brother or sister?	He feels small and afraid. Again, help the children to put themselves in Timmy's shoes. By talking about themselves or Timmy, the children will become more aware of themselves.
4. Timmy IV	
How does Timmy feel after the first day of school? Why did he feel smaller than ever? Why did he feel different? Was Timmy really different from the other children in his class? How were Timmy and his classmates alike?	Timmy feels smaller than ever because he did not make any friends, and he feels different from the other boys. Draw out an expression of those two feelings from the children and go on with the question suggested. It is hoped that the children's eventual answer here will be, "Not really. His skin was a different color, but he was like his classmates in more ways."
5. Timmy V	
How did Timmy feel after the second day of school? Do	

Timmy's classmates know how Timmy feels? Does Timmy know how they feel? Look at the people sitting next to you. Can you tell what they are feeling or thinking? How do we find out what people are feeling?

6. Timmy VI

How does Timmy feel on his way to school the next day? Why?	He feels happy because he is accepting the boys in his class as being like him, human beings with feelings. He is not lonely anymore. He is not prejudging the brown-skinned boys in his class. He is willing to know them as individuals, with feelings and interests and talents. The preceding is clearly a difficult concept, but let the children grapple with it for a while.
What do Timmy and Joe do together? How are Timmy and Joe the same? How are they different?	

7. Timmy VII

How do Timmy and Joe discover more samenesses?	By talking about their feelings. Discuss this point to emphasize the difficulty in "seeing" feelings, which are very personal and individual things.
What are these samenesses? How does Timmy feel on the way home? Why? Have you ever felt that way?	Again, help the children to associate with Timmy. Help them learn to put themselves in someone else's shoes. Have they ever felt the joy of finding a new friend? You may pursue this with questions such as "When?" or "What were the circumstances?"

TIMMY

by

June M. B. Esselstyn

Lincoln Filene Center

Illustrations by

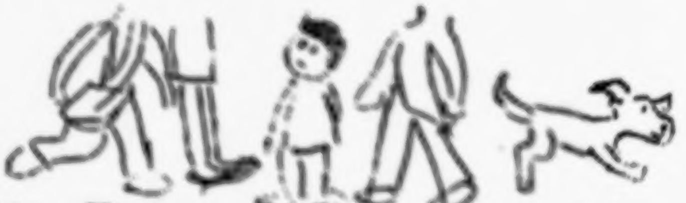
Maura R. Moynihan

Timmy I

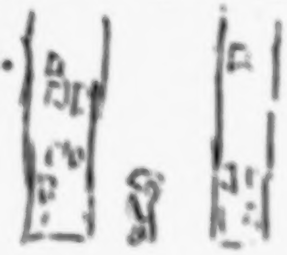
Timmy is a big boy. He is six years old.

During the summer just before first grade Timmy's family moves to a big city.

Timmy lives in a place where he feels very, very small.



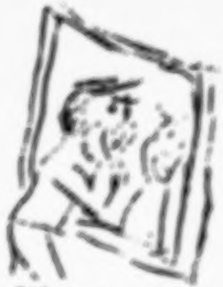
The buildings are very, very big. Timmy cannot see the tops of the buildings around him.



He cannot find any little buildings or little trees or short people. Timmy is a big boy but the big buildings around him make him feel like a little boy.

The high buildings are not very friendly. He cannot see inside them. When he looks in a window, what does he see?

Himself.



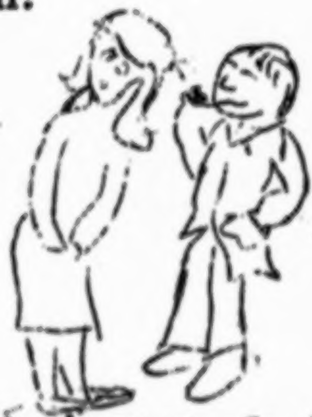
The window is like a mirror. It is not like a hole in the wall that he can see through. It is keeping his eyes outside. He cannot see inside.

Timmy likes to talk to people. He wants friends to play with.

Soon school will begin. Timmy will find friends there.

Timmy II

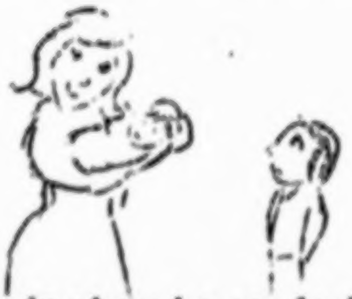
Timmy has a big family. Sometimes in his family he feels the way he feels around the big buildings. He feels very small.



His mother and father are very big.

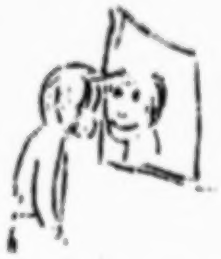
Timmy has to look up to see them.

Timmy's baby sister is usually in his mother's arms. So, Timmy has to look up to see her, too.

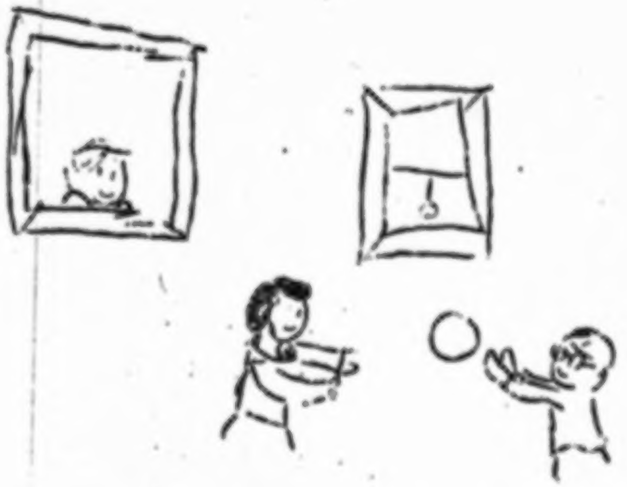


Timmy wants some friends whom he can look at eye to eye.

Timmy sometimes practices in the mirror. He looks at himself in the mirror, eye to eye.



Timmy wants to have a group of friends. His friends will be his age and his same size. Soon school will start. He will find friends.



Timmy III

Time for school!

Timmy is going to school for the first time. Today is the first day of school. He has a new pair of shoes for school.

Timmy is going into the first grade in this new city.

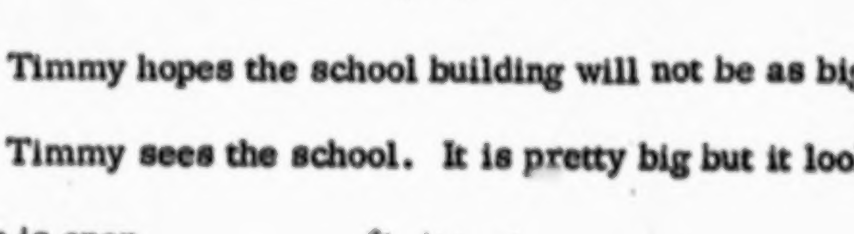
On the way to school Timmy sees the big buildings. Again he feels very small.

Timmy hopes the school building will not be as big as the great big buildings.

Timmy sees the school. It is pretty big but it looks nice. It has a big door. The door is open.

Timmy is scared to go in. He does not know why but he is afraid. He thinks of the other boys and girls inside. He hopes they will be his friends. He wants to make friends.

So Timmy walks into the school to find some friends.



Timmy IV

Timmy goes home after his first day of school. He walks past the big buildings. Timmy feels smaller than ever.

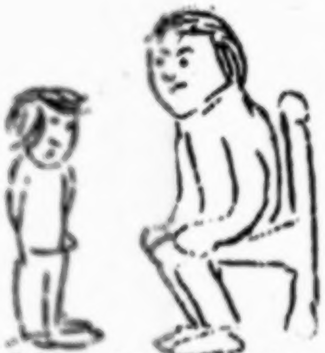
Timmy's father asks Timmy if he made some friends. Timmy says, "No."

Timmy's father asks Timmy why he did not find a friend or two friends.

Timmy said, "They are not like me. They are different."

His father asks, "How are they different?"

Timmy says, "They are different colors. Some are brown and some are yellow."



Timmy's father asks him, "What are you?"

"I am white," says Timmy.

"What else are you?" asks his father.

Timmy answers, "I am a big boy in the first grade. I live in a big city."

"Are there other boys in your class who live in a big city?" his father asks.

"Yes," says Timmy.

"And are they big boys in the first grade, too?" asks Timmy's father.

Timmy says "Yes, there are some boys like me."

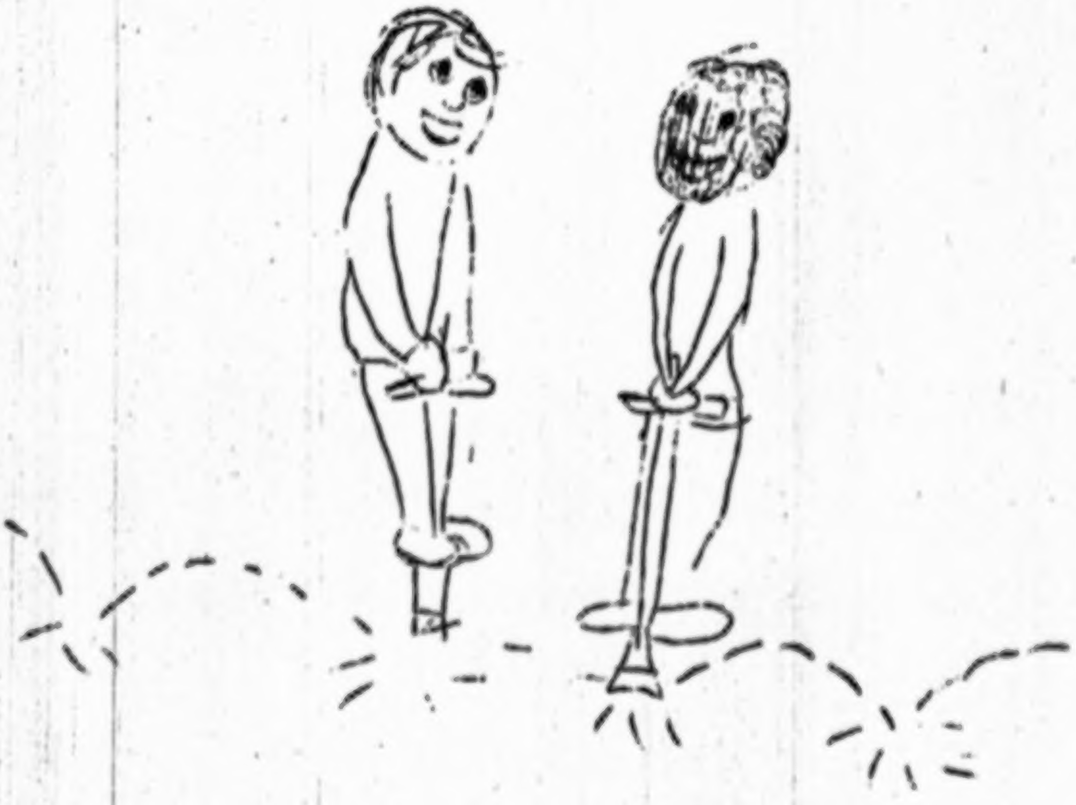
Then Timmy's father asks Timmy what else he is. What can he do?

Timmy says, "I can walk and talk. I can play cowboys and sing. I can paint pictures and...and...Daddy, one of the brown boys in my class was painting a picture today. He can paint, too. That is like me."

"That is right," Timmy's father says. "Do you think the brown boys play cowboys, too, and sing and talk?"

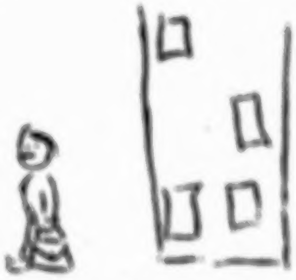
"Yes," Timmy answers. "I heard them talking. They play, too. Yes, they are like me."

Then Timmy stops talking. He thinks. After one or two minutes Timmy says, "I am like them."



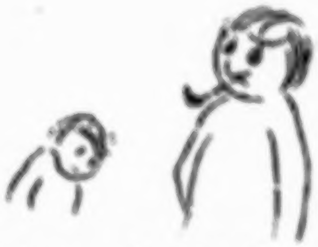
Timmy V

After his second day at school Timmy comes home. He walks past the big buildings that make him feel so small.



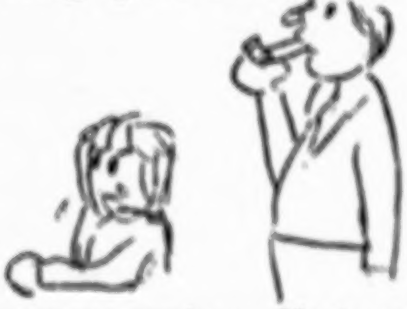
When Timmy goes home his father asks him how school was.

Timmy does not know what to say.



His father asks him, "How do you feel at school? Do you like it?"

Timmy starts to cry. He does not want his father to see him cry. So instead of looking up at his father, Timmy looks down so his father cannot see his face.



He stops crying. He is a big boy. After a little while Timmy says, "I was scared. I am afraid of the brown boys."

"How do you think the other boys in your class feel? Do you think they are scared too? Do you think they want to be friends?"

Timmy says he does not know. He cannot tell.

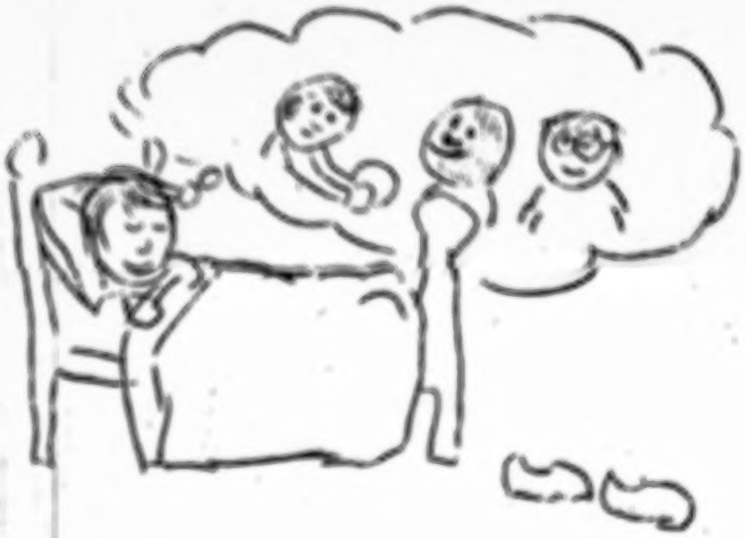
His father asks Timmy, "Do you think the other boys know how you feel? Do you think they know you are scared?"

"I do not know," answers Timmy. "I do not think so. I try to pretend that I am not scared."

"It is hard to know what people feel Timmy," says his father. "You can see the other boys paint or talk. You can see the color of their skin. It is hard to know how they feel. Yesterday you told me you were the same as the other boys in your class. You can paint like them, and sing like them and play cowboys like them. Maybe they feel scared like you. Maybe you all want to be friends.

Timmy thinks about that. He is happy to think that he is like the other boys in his class.

He goes to bed. He has a dream about school.



Timmy VI

The next day Timmy walks to school. He walks fast. He wants to get to school. Today the buildings do not seem quite so big. Timmy is happy.

Timmy thinks about the other boys in his class. Were they scared the first two days, too? Do they want to be friends?

During the day one of the boys is painting. Timmy goes over. He sits down and watches the boy paint.

The boy looks at Timmy. They are looking eye to eye!

The other boy smiles. Timmy smiles back.

"My name is Joe," says the boy.

"My name is Timmy," says Timmy.

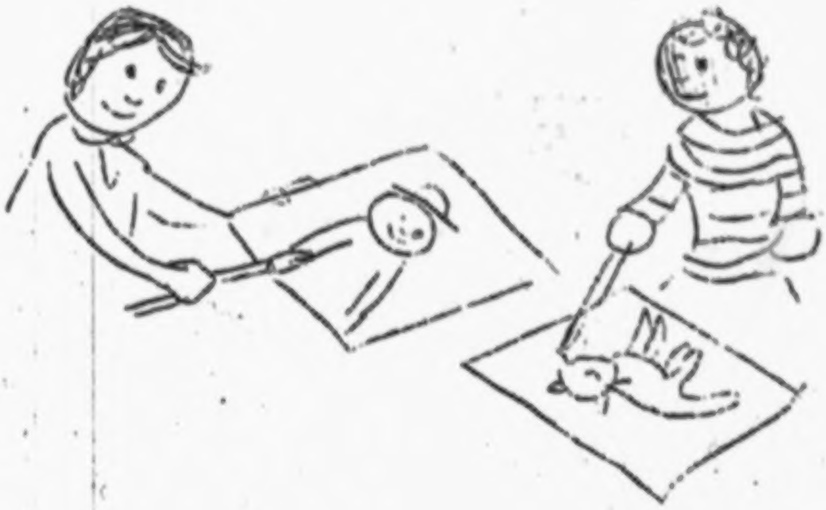
Timmy says, "I like to paint, too."

Timmy VI (continued)

The teacher comes over to the boys. She has some paper and paints for Timmy. Timmy and Joe paint side by side. When they look at each other, they look eye to eye.

Timmy likes looking at Joe. He does not have to look up. He looks Joe in the eye. He sees that Joe's eyes are brown. Timmy's eyes are brown, too. Timmy and Joe are the same because they both have brown eyes.

They are both big boys. They are both in the first grade. They are both painting, too.



Timmy VII

Timmy and Joe like to paint together.

Timmy asks Joe if he likes school.

Joe says, "At first I was scared. But today I like it."

Timmy says, "I was scared, too!"

They keep painting. They paint side by side. They look at each other eye to eye. They both have brown eyes.

"Do you have many friends?" Timmy asks.

Joe says, "Not in school. I do not know very many of the boys and girls here. My big brother goes to school. He has friends. I want to have many friends, too."

Timmy does not say anything. He is very happy. He now knows a boy just like him. He and Joe are going to be good friends, Timmy knows.

After school Timmy says good-bye to Joe. Timmy runs home. He is so happy he does not notice the big buildings that made him feel small. He feels big today. He has a friend.

Timmy is glad to tell his father about his friend. "Daddy, I made a friend today. We are the same. We paint. We talk. We look eye to eye and his eyes are brown, too! He was scared the first day at school, too. He wants friends, too. Daddy, his skin is brown but we are the same in every other way. Joe and I are the same. And we are friends."

Learning Activity #4

PERCEPTION OF PEOPLE

Objective: To sharpen the children's perception of people

Materials: Photographs of individuals

	It is best to have variety in these pictures: variety of age, sex, color, nationality, race, and so on.
1. Who would like to describe a picture of a person?	This is a very popular activity. After the first volunteer, everyone wants to describe one of the pictures in front of the class.
If necessary ask such leading questions as: What is he doing? How do you think he's feeling? What are some "maybe" words about this person?	This category consists of words which might be true about the individual in the picture. "Maybe he's American" or "Maybe he's happy."
What are some things about this person you might want to ask him or her?	There are some things about a person you can only know by asking the person himself. (See Learning Activity #11.)

2. Variations on a theme:

   a. Have the children describe the pictures in small groups.

   b. Have the children get pictures at home and bring them to school to describe to the class.

   c. In a small group, have the children see who can apply the most cards to a picture.

3. Warnings: Avoid generalizations or mistaken judgments.

   Words to watch for, catch, and question-

   By no means should a child feel badly because he has used one of these words. The point is to make him see what the word means, or to make him realize that he is making a guess or a possibly mistaken judgment.

Colored

What does the word mean?

"Having color"

What color is he? (pointing at a white person)

If you get "white" as an

answer, show a piece of white paper and ask, "What color is this?" Ans: "White." "Right. Now put your hand on it. What color is your hand?" "Tannish?" "Pink." Every Caucasian is "colored," has colors in his skin, thus the word colored really doesn't mean anything. The skin color should be specified (tannish, pinkish, yellow, brown, black, etc.)

American (see Learning Activity #7)

Any Nationality

If a child says a person is Japanese because the person looks Oriental, ask, "Could he be anything else?" "How might he be American?"

Angry or happy or sad

In most cases, descriptive adjectives should be preceded by "looks," or "seems to be" (e.g., "He looks angry" or "She seems to be happy.")

Learning Activity #5

"IS, FEELS, DOES, HAS"

Objectives: To get the children to begin distinguishing between things people do, what they are, how they feel, and what they have

Get the children to talk about themselves

Loosening up of the classroom

This can be done by letting the children talk about the words in small groups. The teacher might take part, getting words for herself and joining the small groups in turn.

Materials: Is, does, feels and has words (some or all of the words listed on the next page) written on individual cards. Perhaps it would be better to get the children to volunteer their own lists.

The following are suggested activities. They are designed to increase the children's facility with words and their meanings and to increase the children's self-awareness.

These exercises can and should be fun to do. They provide opportunity for the children to talk among themselves and to teach one another.

1. Separate out the feel words and talk about them, starting with a few easy ones and then doing the

Some wonderful answers have been given to these questions, such as, "When you feel more difficult.

a. What is this word?

b. When do you feel this way?

c. How do you feel when you feel this way?

2. Place some or all of the cards around the room and invite the children to:

   a. talk about some of the cards with one another in small groups

   b. find two or three cards which apply to them and talk about them

   c. draw a picture of what a card means to them

ignored, you feel 'stupid' and 'you cry inside.'" You feel embarassed "when your suitcase falls open." This may be an area of discussion which requires a little encouragement, but all children can join in. Having the children feel free to "yeah" and "me too" is valuable encouragement to the ones who are talking.

Don't work these exercises into the ground.

INDIVIDUALS

IS	FEELS	DOES	HAS
big	angry	take	hands
ugly	free	hate	skin
Jewish	shy	give	feet
courageous	cold	ask	hair
brown	scared	push	eyes
Orthodox	hungry	eat	teeth
little	lonely	think	legs
white	hurt	help	nose
Protestant	glad	sit	arms
boy	sad	hide	mouth
yellow	silly	shout	face
teacher	alone	skate	ears
girl	happy	sing	fingers
Catholic	bored	laugh	voice
Muslim	healthy	read	
daddy	mad	talk	
poor	disappointed	smile	
smart	embarrassed	run	
sister	excited	walk	

LA 5-4

IS	FEELS	DOES	HAS
thin	annoyed	kick	
good	ignored	jump	
fat	brave	learn	
brother	jealous	teach	
tannish	weak	play	
dumb	joyous	hit	

3. Teacher and children may write on blank cards new words which might describe themselves better than the other cards.
4. Have each child copy the words which describe him on cards of his own.
5. Which words go together?
    a. On a mimeographed sheet, write two columns of words, the *is* and *does* or the *is* and *feels* or any combination of two. Let the children draw lines between any two (one from each column) which go together.
    b. Have the children make up stories to go with two or more words. They can tell the stories to the whole class or to a small group.

Such as a weak boy jealous of a brave boy or a fat brother hits dogs.

c. Have the children draw pictures on paper or on the blackboard illustrating two of the words.

d. Have a few of the children make up a little skit illustrating a couple of the words.

6. Distinguish between categories. Take two categories of cards (e.g., feels and does) and shuffle them. Begin with one of each and ask the children what the difference is between feeling and doing or action. Then have the children sort the others themselves (in small groups or individually or on teams). This can be repeated with other combinations of two categories.

7. Have the children pick out cards telling what they would like to be.

a. These could be discussed.

b. Or the words could be copied into the children's scrapbooks, portfolios or folders.

Exercise: Which words go together?

Draw lines between words (one from each column) which go together.

Feels	Does
angry	take
free	eat
shy	give
scared	ask
hungry	think
lonely	sing
glad	hide
silly	smile
bored	push
mad	help
happy	walk
jealous	play
healthy	laugh

8. Sorting exercise
   a. Circle in red all the words which tell what people sometimes do.
   b. Circle in blue all the words which tell what people are.
   c. Circle in green all the words which tell how people sometimes feel.

The exercise may be made more personal by replacing the word "people" with "you." Descriptive words for other ethnic groups may be added to suit your locality. Some of the words can be circled by two or even three colors (e.g., you can be hurt, can feel hurt, and do hurt to someone else. You can be jealous and feel jealous.)

angry
big
house
brown
cold
scared
proud
mother
cry
walk
jealous
selfish
Protestant
alone
run
push
lonely
Irish
fight
little
father
shy
Negro
quiet
hot
think
Jewish
pretty
love
ride
tall
Catholic
hurt

eat

fat

hungry

Italian

smart

dirty

hate

swim

white

happy

boy

rich

Learning Activity #6

GROUPS

A. Game

(Starting some lessons about 'groups' with a game is optional. An alternate procedure is suggested in Part B.)

Objectives:	To make the children aware of the different groups they belong to
	To help the children to realize how allegiances to groups can overlap
	To point out the basic similarities of people and yet the differences between groups

1. "Now we are going to play a game."
2. Clear the middle of the room for movement back and forth between two corners.
3. Specify that the first group called out should always go to one designated corner and the second group should always go to the opposite corner. Those who don't fit either category should stand together in a designated place.

4. Call out a pair of groups. When the children have arranged themselves, tell them to look around and see whom they are with.

   Call out the next two groups; keep the children moving fairly rapidly just for fun.

Some pairs of groups that might be used:

Boys and girls
Catholics and Protestants or Protestants and Jews or any other two religious groups
Oldest children in the family and youngest
Brown eyes and blue eyes (hazel in the middle)
Cub Scouts and Brownies
Tall and short
Brown hair and blond
Two different reading groups
Dark skin and light skin
Those who live in the city and those who live in the country
Wearing black shoes and brown
Children and adults
Members of big families and small families

	Sunday school goers and non-Sunday school goers Those who have sisters and those who don't
Discussion	
1. Let the children sit down If more than one teacher is available divide the class into small discussion groups.	Even without extra teachers, it is good to let the children discuss in small groups.
2. What was the game about? What did it teach us or show us?	It may take a while, but the children should and can come up with some variation on "In some ways we are the same and in some way we are different." One child in a class where this was tried pointed out that for some things there would be as many groups as there are children, i.e., "In some ways, each one of us is different."
3. What is the most important group you belong to?	This is a question for the teacher's and the children's own information

	and interest. Sample replies are "family" and then "children." These are not necessarily the right or wrong responses. In a racially mixed class, a racial group may be the most important.
4. Which of the groups you were in will you always be in, and which will change?	
5. What are some groups you would like to join some day? How would you go about it?	
6. End with letting the children record in their scrapbooks a list of all the groups each belong to. They might also record (from their discussions) their answers to questions 3, 4, and 5.	It is important to have the children realize that each of them belongs to a number of groups. By comparing lists, they will see samenesses and differences.

Alternative Game

Materials:	Sheets of paper, each with the name of a kind of group on it

1. Place around the room large sheets of paper each representing a different group that the children might belong to. Let them sign the sheets that represent groups they belong to.	Some groups to include might be boys, girls, children, whites, browns, Cub Scouts, blue eyes, children over 4 feet, Americans, Jews.
2. When the lists are completed, collect them.	
3. Call up to the front of the room all the children whose names are on one list. Let the other children in the class guess what group it is; i.e., what they have in common.	This could be done over a long period of time, calling up a different group each time.
4. Then let them discuss how the children in that group are different.	
5. Remind the children of the concept, "In some ways, some of us are the same."	Examples: Some of us are Catholics and some are Jews. Some of us are Cub Scouts and some are not.

B. Discussion of Groups

Objectives: To further the understanding of what a group is

To develop a deeper awareness of some of the groups we belong to

1. What is a group? How would you define what a group is?	This is mainly to get the children thinking about the idea. A dictionary definition is: "a number of individuals gathered together, or sharing a common interest.... An assemblage of related units." Let the children make their own definition. If it is not broad enough, let them discover it on their own as they try to list specific groups under the definition. If, for example, they say, "A group is people who are the same," and then they list "Americans" as a group, ask, "Are Americans all the same?" They might then modify their definition to read"...the same in some ways."

2. What are some of the groups we belong to?*	As they list groups they belong to, write the names on the board. The children, depending on their age, may or may not come up with large groups such as American or Jewish, in which case remind them of some of the "is" words which describe them as individuals. See Learning Activity #5. "Do these bring to mind additional groups we belong to?"
3. How do you get to belong to or be a member of each of these groups?**	For younger children this question might be asked in two parts: "Which groups do you have to be born into?" and "Which can you join?" For some groups, there are several ways of joining. For this reason this question might be asked several days in a row to produce new ideas.

* See the attached list for ideas which children have come up with.

** See the suggested chart which might be developed with the class.

For example, to be a member of a family group, you can a) be born into it, b) be adopted into it, c) marry into it.

Similarily there are many ways of becoming an American (Learning Activity #7)

4. Which of these groups do we all belong to?

   And which do some of us belong to?

   What does this remind us about individuals?

In some ways, all of us are the same. In some way, some of us are the same; and in some ways, each one of us is different.

EXAMPLE

GROUPS WE BELONG TO

Human beings

Americans

Boys

Girls

Adults

Children

Negroes

Orientals

Caucasians

Families

Grades

Age groups

Christians (or specifically Roman Catholics, Protestants, Methodists, Baptists, Unitarians, Greek Orthodox, etc.)

Jews

Moslems

Hindus

Buddhists

National Origins (Irish, English, Italian, Russian, etc.)

Social Groups (Cub Scouts, Brownies, dancing class, etc.)

Sport Groups (baseball teams, football teams, basketball teams, etc.)

School Groups (reading groups, singing groups, clean-up committees, etc.)

EXAMPLE

		AS A MEMBER	
GROUP	HOW DO YOU JOIN?	YOU HAVE TO	YOU SHOULD
Family	Born into it Adoption Marriage	(These responses depend on the member: mother, father, daughter, son, oldest, youngest, grandparents, etc. A separate list for each may be made.)	
Grade	Finish_____grade Be_____years old	(These responses will depend on the class.)	
Americans	Born Naturalized (see LA #7)	Boys: serve in the armed forces	Not break laws Vote
Human beings	Born		
Race: White Negro Oriental	Born (You might question the racial group of a child of a mixed marriage.)	(List for each group. If the class feels there are no "have to's" or "shoulds," then leave blank.)	
Cub Scouts	Be a boy between___and _____years old	Take the oath	(which says...1. 2. 3. Wear uniform
Brownies	Be a girl between___and ____years old		
Teams			

THIS EXAMPLE IS ONLY FOR THE TEACHER'S INFORMATION. ALL FOUR CHART CATEGORIES SHOULD BE FILLED IN BY THE STUDENTS.

Additional Activities

Objective: To illustrate the number of groups to which a person belongs and how these groups often make conflicting demands on the person

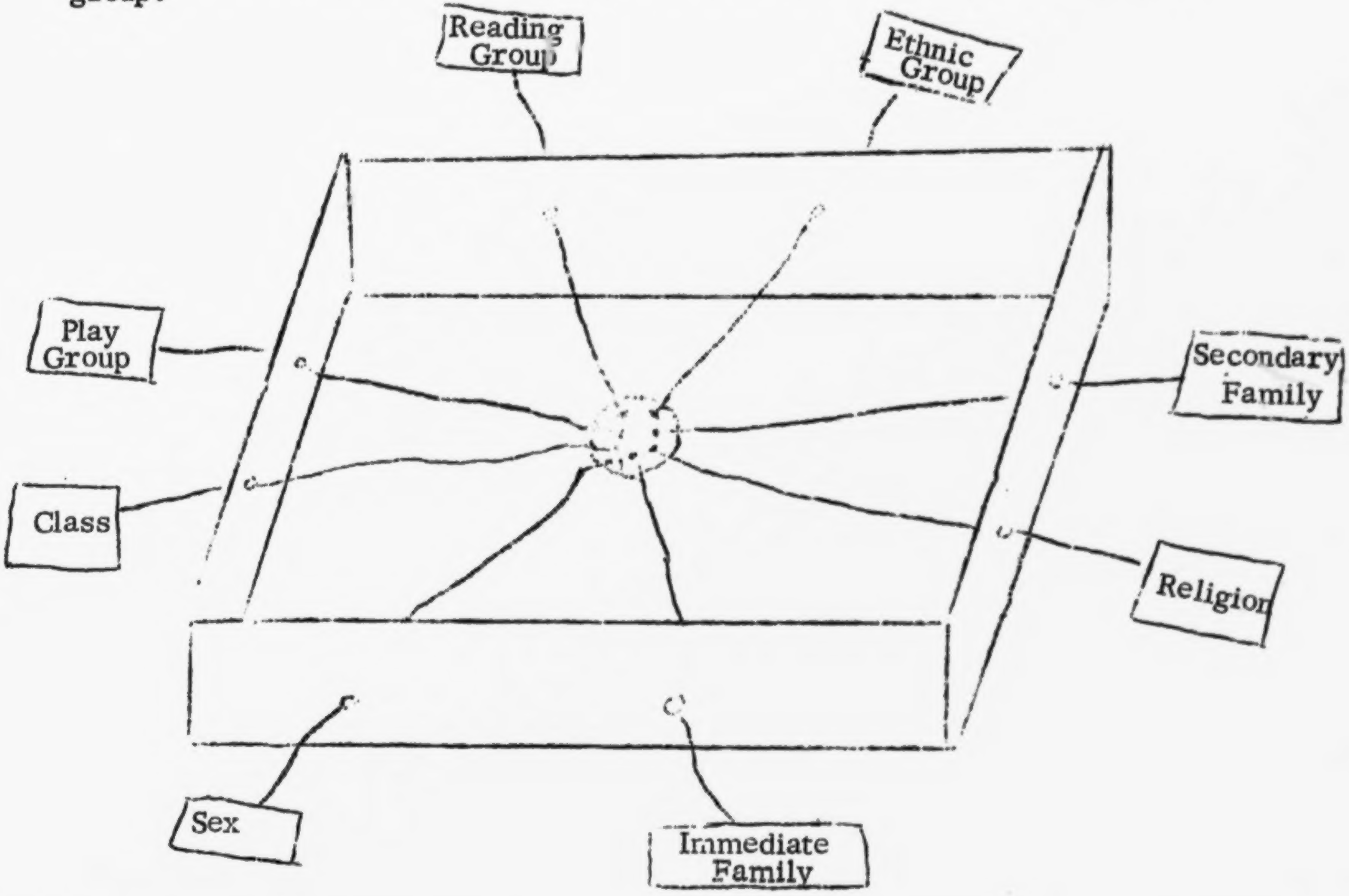
1. As shown below, get a cardboard box and poke holes in the sides. Through the holes put separate pieces of string, each with a label tied on the outside end. In the middle of the box, attach all the pieces of string to a cardboard disc.

2. Have student volunteers represent the outside groups (family, church, school, friends, etc.). As each one pulls his string and thus pulls the center disc toward him, this shows the ties and pressures that groups can bring to bear on the person involved. If more than one group pulls at once, there is a clear conflict.

3. Present hypothetical situations for the person (the center disc) and ask the children how they would resolve the conflict.

4. Important vocabulary can be developed with this tool: competition, compromise, cooperation, satisfactory solution, to mention a few.

5. Another point to bring up is that the disc is suspended because of all the groups holding it there. What would happen if the person didn't belong to any group?

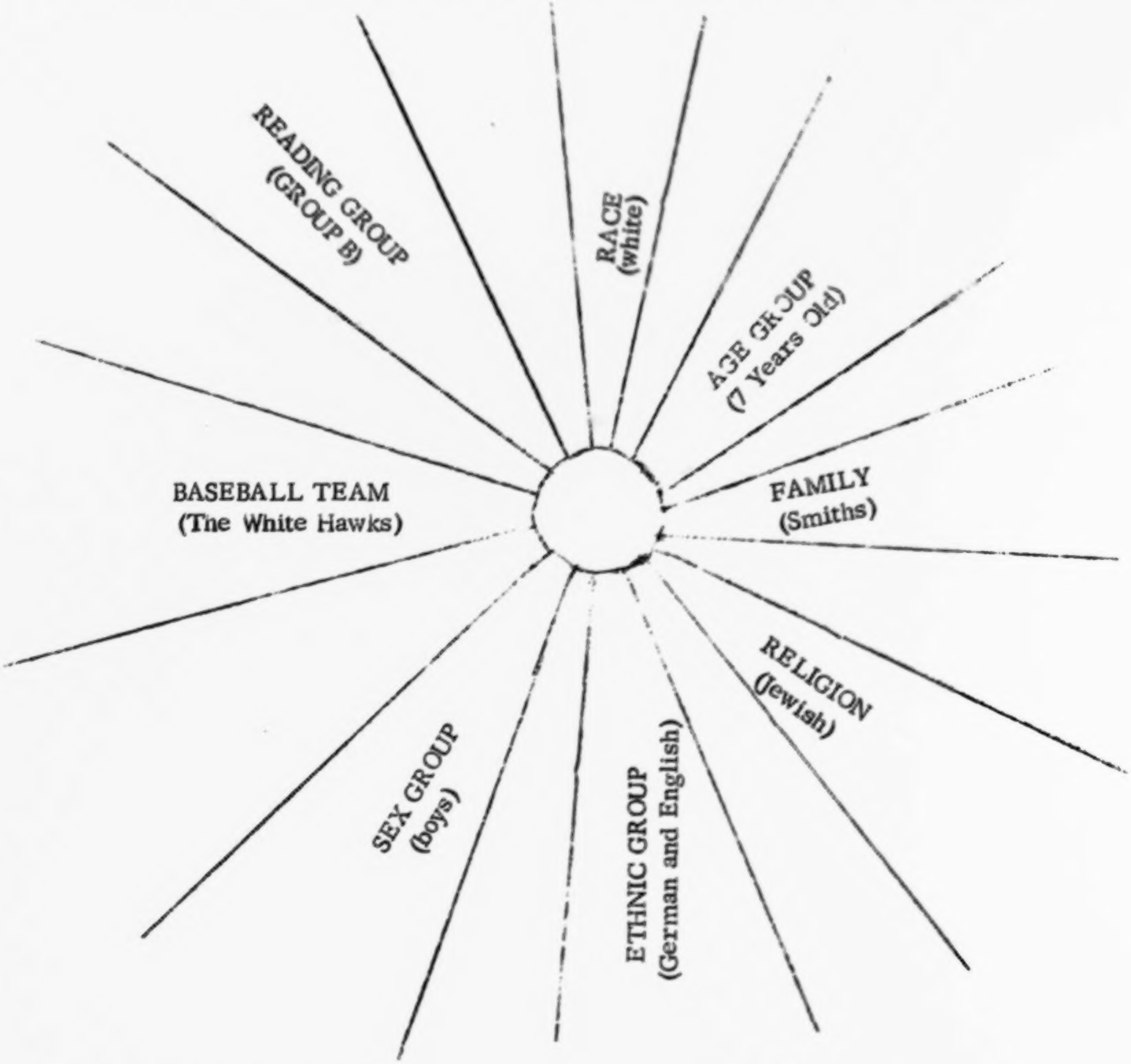


Objective: To illustrate the number of groups to which one individual belongs, in general (in capitals) and in particular (in parentheses)

1. Using the teacher, a student, a hypothetical person, or a storybook character as the example, develop this star diagram with the children on the blackboard.

2. Discuss the conflicting demands of the different groups: e.g., mother wants you at home, but there is a party at the Temple, and your reading group has planned to do a project.

3. Let each child draw a star diagram for himself and put it in his scrapbook.


READING GROUP
(GROUP B)
RACE
(white)
AGE GROUP
(7 Years Old)
BASEBALL TEAM
(The White Hawks)
FAMILY
(Smiths)
RELIGION
(Jewish)
SEX GROUP
(boys)
ETHNIC GROUP
(German and English)

Objective: To illustrate that a child who differs from his classmates in only one notable respect may be excluded for that reason

Materials: A one-page mimeographed sheet for each child to read from and photographs or drawings from a magazine. If magazine pictures are used, make sure they are big enough to be seen well when held up in front of the class.

Margie is eight, almost nine, years old.

This is a picture of her when she was only seven.

Now that she is eight, almost nine, she is in the third grade. Unlike most third-graders, she does not like school at all. She feels very lonely and sad. (Stop here and discuss the possible reasons the children can think up for why she might not like school.) Margie is the only girl in her class. The boys have their own talks. They play different games. Even if Margie wanted to play their games, she couldn't, because she always wears a skirt. She doesn't like to talk to them, and they don't like to talk to her. The boys like to talk about baseball, football, catching frogs, and being mean to girls. Margie likes to talk about parties, new clothes, and her nasty brother and his friends.

Groups to which they belong:

Margie	The Boys
1. 8, almost 9 years old	1. The same
2. Town of Treeton	2. The same
3. Third grade	3. The same
4. Light-skinned	4. The same
5. Religious group	5. The same
6. _______________'s room (Insert teacher's name)	6. The same
7. Takes the bus to school	7. The same

(Add any other groups to which all the children belong.)

So the only thing that makes Margie different is her sex.

Can we think of other situations when a person is just the same as we are except for one thing, and because of that one thing we exclude him or her?

(For examples, which the children should come up with, religion, nationality, color of skin, physical handicap, mental handicap.)

C. Families

1. How many people are there in your family? Draw a picture of your family.	Make a list of all the children in the class and put the number of people in the family next to each name. This has proved popular with third-graders.
2. Show the children two or three pictures of different families and ask, "How are they the same?"	Using three pictures showing a white family, a Negro family and an American Indian family, the children named these samenesses: 1. They all have a mother and father. 2. They all have children. 3. They all have eyes, arms, legs, etc. 4. They all have feelings. 5. They are all human beings. 6. They all wear clothes.
3. How are the families different?	Size, color, presence or absence of a baby, clothing, etc. In one class, a child said, "Well, they (the white family) are American."

"How can you tell?"

"Because they are white."

"What are the other families?"

"I dunno."

"Who did we say lived in this country before the Pilgrims?"

"The Indians--oh, yeah. Maybe those are American, too," pointing at the Indians. Another child said, "The Negroes could be American, too."

"Right. How did Negroes come to this country?"

"They were brought here as slaves."

4. Do you remember what we said about the samenesses and differences in people?

   "In some ways..."

In some ways, we are all alike.

In some ways, some of us are alike and some of us are different. In some ways, each one of us is different.

Do those three things hold true for

families?

Additional Suggestions for Activities Relating to Families

1. Have the children draw a circle with the names of their immediate family members inside it. (Mother, Father, Jane, Peter, and Baby Sue)

2. Then have them draw a larger, concentric circle with their secondary family members in it. (Aunt Mary, Uncle Bob, Grandpa, etc.)

3. Have them draw a larger concentric circle with second cousins and great aunts in it, if they are able.

D. Origins

Objectives: To analyze further some groups to which we belong

To develop an awareness of the overlapping of groups to which we belong

1. Where did your family originally come from? In what country or countries did your family live before coming to America?	This may be difficult for the students to answer. If they keep insisting that their parents came from America, ask: Do your parents or grandparents speak any language other than English at home? What do your parents or grandparents say they are, as well as American? Some answers from third-graders have been: "I don't know what country my family came from, but they speak Italian," or "My parents are Irish, but they are American." This kind of overlap needs to be clarified.
2. Do you remember where the Pilgrims came from?	

3. Who was in America when the Pilgrims arrived? Whose country was this when the Pilgrims came over to it?	The Indians lived here first, and everyone else came from other countries. Even the Indians came from Asia thousands of years ago.
4. All of our families came here from some other country. My family came from __________ and ________________. Where did your family come from?	If the children don't know tell them to ask their parents. (See part 6E on ethnic identity.)

Additional Suggestions for Activities Related to ORIGINS

1. Make a chart of the ancestry of each child.

2. Get a world map. Put the children's names around it. Tack a string from each name to the countries on the map where that child's family originated.

3. Have "country" days in the classroom. Each child with family from a certain country could talk about the customs and food of that country. If possible, have him wear the country's costume and bring in characteristic food.

4. Invite parents in to talk about their countries of origin.

5. Invite a foreign student or other outside guest to discuss his or her country.

6. Work with the music teacher to get records or songs from different countries.

7. Discuss similarities and differences between customs of different groups.

E. Ethnic Identity

Objectives: To increase children's awareness of their ethnic identity

To foster positive acceptance of a child's ethnic identity by himself and his peers

To convey, by implication, the idea that it is acceptable in the U. S.A. to have an ethnic identity

Materials: For the teacher's background reading: We Came to America, edited by Frances Cavanah (Philadelphia: McCrae Smith Co., 1954) and The Uprooted by Oscar Handlin (Boston: Little, Brown & Company., 1952)

For children: "Where My Family Came From," genealogical charts Xeroxed or dittoed for children to take home to fill in; a large world map or globe; name tags; sticky material to affix name tags to globe or map. (A sample genealogical chart follows at the end of this lesson.)

Pass out "Where My Family Came From" sheets to the children.

One way to introduce this is to explain to the children that they are about to go home and "interview" their parents.

Read the paragraph on the chart aloud and find out whether the children understand it:

Discuss briefly the differences between groups. Refer to the lesson plan concerning ways of joining groups.

Ask, "What is an interview?" and discuss it.

What are the different ways in which we can become a member of a group?	We are born into some groups and must join others. Get the children to list as many of each kind of group as they can. In order to encourage responsiveness, try to accept whatever they say, particularly on the first day. If their answers are glaringly questionable, ask other children whether they agree and whether they are sure. Just being "not sure" is an educated response. The children invariably come up with examples the teacher may not be sure about, and she can always say she is "not sure" and either leave the point or come back to it another day.
Can we leave some groups into which we were born in order to join others? If so, how?	

When we're grown up, can we change our membership in more groups than we can now?

The text on the chart is mainly so that the parents will understand. Make sure the children understand:

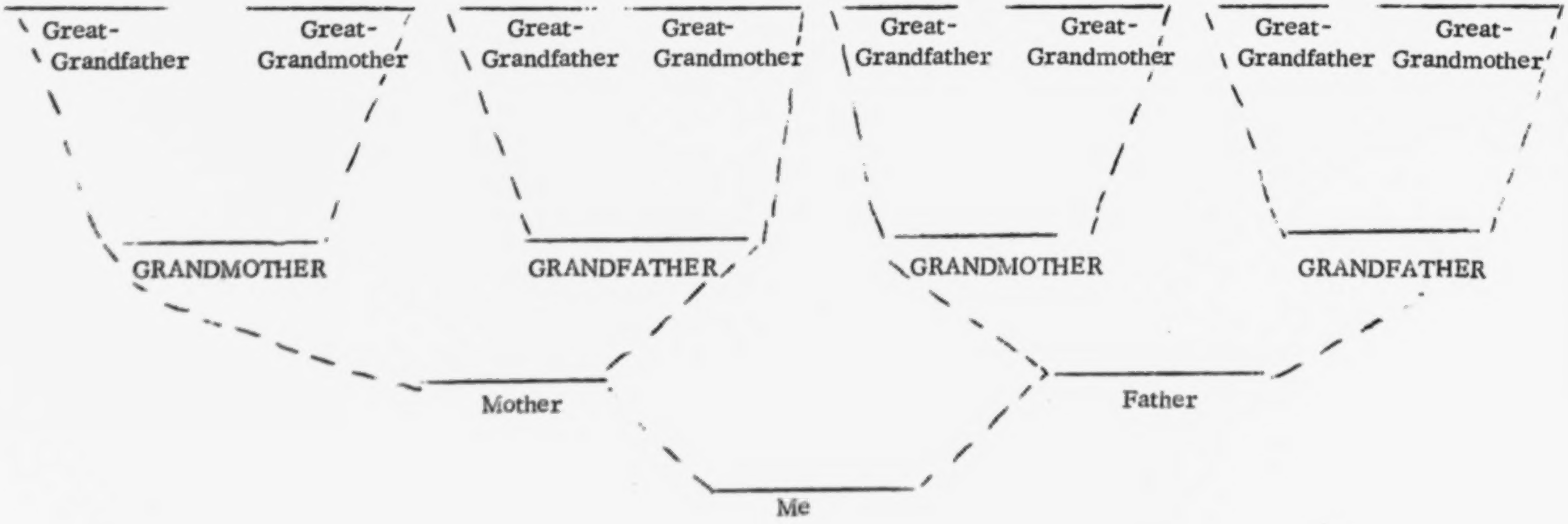
1) that the name of the country in which these relatives were born is all that should be filled in.
2) that we are not necessarily interested in names of the people.
3) that even if all their relatives back four generations were born in America, their parents might know from what country or countries their ancestors originally came to America and approximately

Have the world map in view during the first day. See how much the children can read and/or understand about it. Point out their city, roughly, and their state, as well as the U.S.A. Tell them that when they bring in their charts, they will be given gummed labels on which to put their names. Then they should affix these labels to each country on the map from which their family originated.

how many generations ago this occurred.

4) that the chart doesn't have to be brought back right away; they can interview their parents at the best time for the parents.

WHERE MY FAMILY CAME FROM


Great-Grandfather
Great-Grandmother
Great-Grandfather
Great-Grandmother
Great-Grandfather
Great-Grandmother
Great-Grandfather
Great-Grandmother
GRANDMOTHER
GRANDFATHER
GRANDMOTHER
GRANDFATHER
Mother
Father
Me

MY NAME: ____________________

Most of us were born in America, but not all. Most of our parents were born in America, but not all. We are almost all alike, because we are Americans. But almost all of us are different, too, because our families came from another country -- or many different countries. We will be talking about all the groups we belong to: which ones we are "born into," which ones we must join, and which ones we can change. Sometimes how we look, or what we do, or what our names are tells people what groups we belong to. But usually these things do not tell very much about us. To find out many things about a person, we must ask him. By taking this sheet home and asking our parents questions about their parents, we can find out more about each other. Let's find out what countries our parents and grandparents and great-grandparents were born in.

When the charts have been returned, get the children to talk about where their families came from by reading their charts. Help them find the countries involved. Let the children help one another as much as possible.

How did I know that someone in your family had to have been born in another country?	Once upon a time only Indians were here.
Were the Indians always here?	No. Thousands of years ago, their great-great-great-, etc. grandparents came across from Asia.
When did people first come from Europe to what is now America?	The Spanish explored the Southwest in 1400-1500.
When did people first come to this part of America?	Only about 300 years ago, in 1609 or 1620, more or less. (It is a fact that one out of three Americans today was born in another country or has at least one parent who was born in another country.)

Did the people who came here always speak English?	No. Point out the smallness of Great Britain, the only place from which English-speaking people came. Let the children make name tags, give them some stickum, and let them put their names on their countries of origin. When this is completed, lead the children in a discussion of the fact that we all once came from somewhere else. Try to induce this observation.

Learning Activity #7

AMERICANS

In response to an open-ended question, a fifth-grade boy wrote: "There are two kinds of people. One is Americans and the other is Negroes." Two third-grade girls who had seen a film on modern Hopi Indian life, remarked that the teacher at the Indian school surprised them. Asked why, they said they were interested to see that "she was an American." They explained that they could tell she was American "because of her dress," "Because of her earrings," and "because her skin was not dark." Further questioning of the two girls revealed that their concept of what constituted an American was fuzzy indeed and had much more to do with how one looked than with the simple fact of legal citizenship.

Many such incidents suggest that this sort of misconception may be fairly prevalent among elementary school children. It is important to draw out their impressions on these matters and to ask other children whether they think what Susie said was right rather than having the teacher correct her immediately. Often another child will volunteer a fact which contradicts the inaccuracy, and this will provide an opportunity to lead the children inductively toward the truth.

Objectives: To develop an awareness of what it means to be an American and how one becomes an American

Materials: Varied photographs of individuals

1. When we say someone is American what do we mean? What is an American?

This lesson can be used at any time. If a child thinks a person in a photograph is American because he is white or "because of her dress," that is a good time to question what it means to be an American. (See #4 below)

2. How does a person get to be an American? *	The five major categories are the following: a. Born in the United States (whether of American or foreign parents) b. Born in another country of American parents who register your American citizenship before you are 14 years old c. Born or adopted abroad and registered by American parents before you are 16 years old d. In some cases, if born abroad, when you are 18 you can choose which nationality you want to have -- American or that of the country where you were born

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* For the purposes of this unit, American refers to a citizen of the United States of America. A possible topic of discussion is the other countries in North and South America.

	e. Naturalized citizen -- after the age of 18 and upon passing a test, you are permitted to take an oath of allegiance 1. after five years in the United States 2. after 6 months, if you have been in the armed forces of the United States 3. after 3 years, if married to an American citizen
3. Who can become an American?	Anyone who lives in the United States can, no matter what color, religion, previous nationality, etc.
4. How can you tell whether someone is an American?	This question should be repeated any time an erroneous generalization is made about an individual's or a group's being American such as: The idea that being an American has anything to do with skin color or shade

The idea that being an American has anything to do with the language one speaks best

The idea that being an American has anything to do with one's family name or where one lives

The idea that one person is more American than another

The idea that wealth or poverty make any difference in one's status as a citizen

Exercises to further discussion and understanding of the complexities of citizenship:

5. How can you tell?

In a city near Boston, there is a little girl, aged 7, whose name is Nadya Shimali.

Is she an American? Does she have an American name?
(Do we know enough about her yet?)

She has dark-brown eyes and brown hair and wears clothes bought in Filene's, Woolworths, etc.

(Do we know yet whether she is an American?)

She speaks English as I do (demonstrate with one of the young children in the class by engaging him (her) in a conversation).

(Do we know yet?)

She was born in Kuwait, a tiny country near Saudi Arabia, in 1960.

(Do we know enough yet?)

Her father was also born in Kuwait; her mother was born in England.

(Can we tell yet? What CAN we tell?)

Her father is a citizen of Kuwait; her mother is a citizen of England.

(Can we yet? What DO we know? Ans.: that she is not an American because her mother and her father are not yet American citizens and furthermore she is not 18 yet.)

What country is she a citizen of? (Ans.: We don't know, but it could be either Kuwait or England.)

(A magazine photograph of a little girl who fits this description would bring the example home a little more. If this can be followed up by example of a child in the class, do so.)

How can Nadya become an American?

Use examples from the class as much as possible.

If time permits, or at some other time, make up a story like the above, with a picture, of a Negro boy in your town whose great-grandparents (great-great-great, etc., 15 times) came here in 1667, 300 years ago. Is he an American? How can you tell?

If the children ask how his ancestors got here, or slavery is mentioned, explain that the Negroes were forces to come here to work for no money.

Wind up the discussion by asking the children what they think is the reason there is no slavery in the United States of America anymore.

6. How can you tell whether a person is American?

Marshall is 18 years old and lives in Cambridge, Massachusetts.
Can we tell whether he is an American?

He has brown eyes and black hair and brown skin.
Do we know yet whether he is an American?

He speaks English and goes to a high school in Cambridge.
Can we tell yet?

He buys his clothes at Jordan's and Filene's, and he plays football a lot.
Can we tell yet?

His father was born in Mississippi, and his mother was born in Alabama. Can you find those places on the map? Do we know yet whether Marshall is American?

Marshall's great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-grandfather came to this country in 1668. That is how many years ago? How do you think Marshall's great-grandparents happened to come here? (brought as slaves) Do we know yet whether Marshall is American? (No; he could have been born abroad and have chosen the other nationality)

Marshall was born in Durham, North Carolina. Can you find Durham on the map? Now do we know whether he is American? Yes.

Go into some of the Civil Rights legislation here to show the children how citizenship for Negores has changed and improved over the years. The slaves were made to work for no money; they had no rights and no vote. What have the laws done? Are black citizens any different than white or yellow or any other color?

7. Vary the preceding exercise by:

a. having Marshall's mother or father be African by birth
b. by having Marshall be adopted
c. by having Marshall born in Africa when his father was an American Ambassador there

Learning Activity #8

SKIN COLOR

Objectives: To put the inevitably socially loaded fact of skin-color differences into a context which makes the matter primarily a question of:

a. What is color; what makes color?
b. What is skin?

To provide a scientific explanation of skin color

a. which may compete with the social explanations the children are absorbing
b. which may compete with the fantasies young children concoct in the absence of an explanation
c. which may for some children predate even any observation (or at least discussion) of skin color, and perhaps may better prepare them to accept this difference

To provide early in the life of the child an opportunity to discuss skin-color difference without using the word race (a meaningless and obsolete term, scientifically), while treating the fact of skin-color difference as a matter of shade

Materials: Background reading for teachers: Red Man, White Man, African Chief: The Story of Skin Color, by Marguerite Lerner, Minneapolis: Lerner Publications, 1961

Your Skin and Mine, by Paul Showers, New York: Thomas Crowell Co., 1965

The Color of Man, by Robert Cohen, New York: Random House, 1968

Read these books thoroughly, especially the note to teachers in the back of the first one. From these you may get many ideas of your own to use in this lesson.

A magnifying glass, a piece of very white paper, a pin, a sample of reddish rock, a halved potato which has stood for a while, an uncut potato, a knife to cut it with, and a few samples each of some yellow fruits and/or vegetables, some green ones, and some orange ones.

1. Today our social studies is going to be a lot like a science lesson. Can anyone tell me what science is? What do scientists do? What do they study?	Draw the children out in such a way that if possible they will come up with the idea that science is how we know what we know, how we find out how things work, how we find out why things are made the way they are, or something approximating this idea. Hurry through this, though, to get to the next question.
2. But we are studying about people; What might science have to do with people?	This question assumes that most of the subjects of science which the children have volunteered will have concerned things.
3. Have the children put all their arms together with yours to compare.	
What do you see?	Many shades.
4. Put a piece of white paper next to the accumulated arms.	

What color is the piece of paper? What color are we? Are we the same color as the piece of paper?	
Would you like to be that color?	(If you were, you would probably be very sick.)
5. Bring out the uncut potato. Ask a child to cut it. What color is it? We will watch to see if anything happens.	
6. Now look at the sliced potato, which will have turned dark. Guess what? We get to be the color we are much the same way the cut potato gets its color.	
7. When do we change color like the potato?	In the sun
Do you know why?	
8. Do any of us have parts of our skin that get darker than the	Yes, freckles.

rest when we're in the sun?

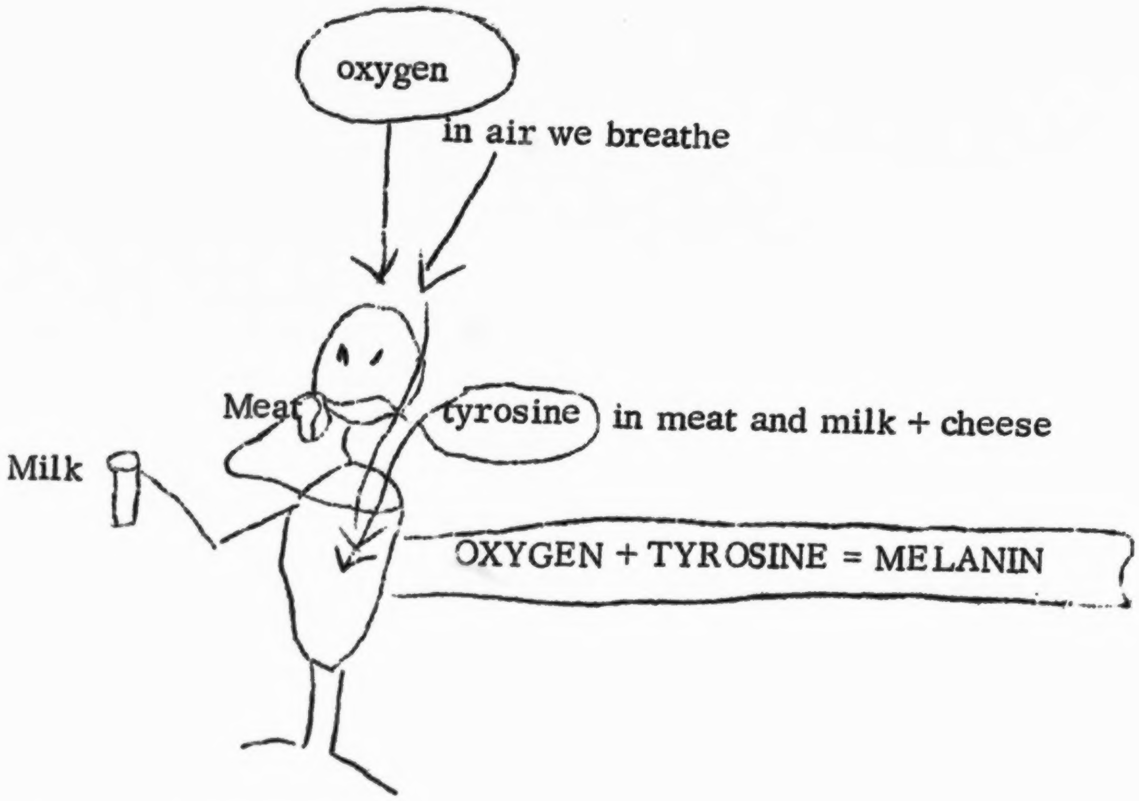
Show the diagrams on the next page.

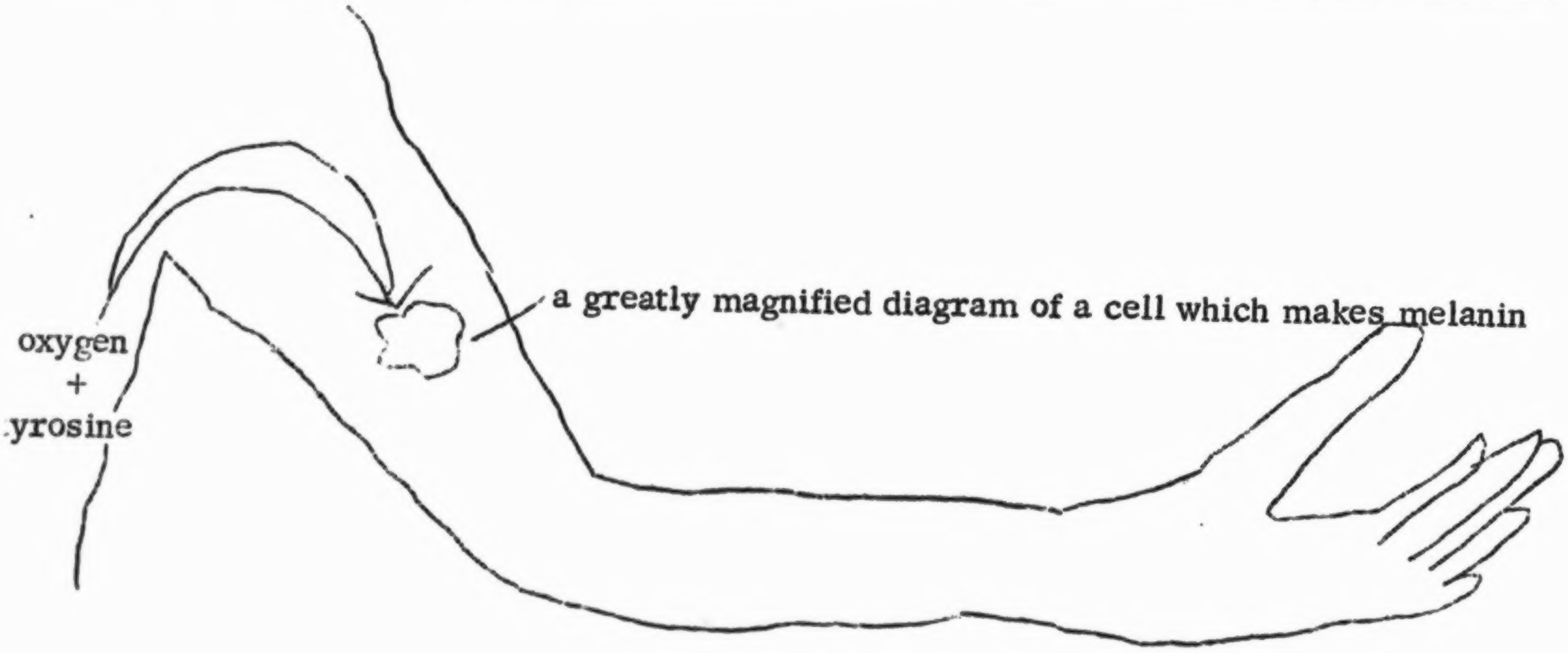
9. The oxygen we breathe is carried to certain cells in our skin where it combines with a substance called tyrosine to make melanin. Tyrosine comes from the meat, milk, and cheese we eat; oxygen comes from the air we breathe. The number of cells we have that make melanin depends on how many of these cells our parents had (or their parents had, etc.). The melanin cells we got from our parents cause the hair, eye, and skin color that we have. We have all kinds of combinations of hair, skin, eyes. If our melanin cells are spread

around a lot, we aren't very dark, and we get sunburns. Or if we don't have any melanin cells at all, the same thing happens. Some people don't have any melanin cells, or very, very few. They are called albinos. They must be very careful about even going outdoors into light. The more melanin cells a person has, the darker the color of his skin is.

10. Is having melanin cells a good thing?
11. Have the children check one another out along these lines: Does dark hair always go with dark eyes or dark skin? Blond hair with blue eyes? Dark eyes with dark hair?

The following diagrams may be used simply as an aid to the teacher in clarification of the melanin-production process or as illustrations to be reproduced for the children.


oxygen
in air we breathe
Meat
tyrosine
in meat and milk + cheese
Milk
OXYGEN + TYROSINE = MELANIN


oxygen
+
tyrosine
a greatly magnified diagram of a cell which makes melanin

12. The same melanin which gives us brown eyes gives Indians brown skin; it is reddish brown, but it still is brown. The same is true for giving Japanese people and Chinese people yellowish-brown skin, yellowish brown, but still brown and not yellow.

Are we all the same kind of brown? Are some of us yellowish brown, some reddish-pink brown, some brown brown?

Get the children to describe the difference when their arms are put together.

13. How do other things get their color?

Squash, bananas, carrots, peas, spinach, lettuce, etc. Have examples here, and make use of the books suggested above for explanation

Learning Activity #9

INDIVIDUALS

Objective: To start the children thinking about people, what they are, do, feel, and have

Materials: A movie or a story in which the main character obviously feels a certain way; i.e., happy, sad, lonely (A classroom incident involving feelings might be substituted.)

1. Show the movie (or read the story).

   A useful movie is "I Wonder Why?" which also exists in book form, written by Shirley Burden.

2. Ask the children to write answers to the following questions (spelling is not important). Or the questions could serve as the basis for a group discussion.

   a. How did the movie (or story) make you feel?

      No particular answer is right or wrong, and responses may vary a great deal. The following are typical answers to "I Wonder Why": "happy," "sad," "sad, but at the same time happy."

   b. What was the movie (story) about? What was it telling you?

      Some children have said the message is "to be nice to people;" some think it is about "things they like,"

	"about loneliness," "about feelings."
c. Can you describe the person in the movie (story)? Why do you think she (he) felt this way?	If the children are reluctant to answer any question, prompt them by asking general questions or by creating a "maybe" category of descriptive words (e.g., maybe she is American, maybe she is tall, etc.)
d. Have you ever felt this way? When?	
e. Why did the movie (story) end as it did?	

Objective: To increase the children's awareness of themselves by having them make a scrapbook, "All About Me."

Materials: Cardboard folders with clips or brass fasteners to hold loose-leaf paper

1. Give each child a folder.
2. Give each child a piece of paper (colored paper, if possible) as the front page, on which he should write:

ALL ABOUT ME

by______________________________

Any other information that seems relevant can be included on that first page, such as grade, age, date, etc.

In preliminary tryouts of the curriculum, a photograph of each child was taken for this page. The children might draw self portraits instead.

3. Pages can be added to the scrapbook at different times throughout the year

Some suggested titles for the sections are:

Mimeographed sheets with the titles on them may be supplied but this is not necessary.

The Most Important Things I am

The Most Important Things I do

My Diary

Date   I did   I felt

Things I am afraid of

The scrapbooks are very informative in terms of each child's self-image as well as his daily activities, things he is afraid of and likes, etc.

Things I don't like

Groups I belong to

Pictures by me:

- My family
- Me in School
- Things I am learning

Learning Activity #10

DESCRIBING INDIVIDUALS

Objectives: to develop awareness and to increase descriptive abilities

Material: a photograph of a person or a visitor with whom the class is not familiar

Let's describe this person

A visitor is perhaps better, but if a picture must be used, try to have a full-length one with some action or interaction in it.

Find out what the children notice; i.e., what they consider important about people; how articulate they are about what they see. Their primary emphasis probably will be on the physical aspects of the person.

If the children run out of observations, ask open questions, such as:

What is he doing?

How do you think he feels?

If they make assumptions such as "happy" or "healthy," ask them how they can tell or why they think so.

(Try to encourage answers by your questions. If the children are frightened by your questioning of what they have just said, encourage them gently. No answer is wrong, but the children should be led to realize when they have made a guess or an assumption. They usually can come up with an answer to "Why do you think so?")

How many thing can we tell about him by his looks? What are some things we might guess about him?

This exercise can be done over and over again with different photographs. In tryouts, the children were very eager to describe what they saw in a photograph.

An Example of Learning Activity #10

The teacher introduced the lesson as being about people: "We want to talk about people. We want to learn what you think about people, and we will try to show you some new things about people. We can tell this 'All About Us.' We want to talk about individuals, that is, people by themselves, and about groups, or people when they get together with other people. We will also discuss actions between individuals and groups.

"Let's start talking about people by describing them. Why don't we start with your describing me? For example, when you go home tonight, you may tell your parents about your teacher. They might ask you, What is she like? How will you describe me?" (Responses are below)

One cautious hand went up. "Tall."

"That's right. I am tall. What else?"

A few more courageous hands were raised: "Pretty," "Nice," *"Have a dress on."

"Good. There is one important thing which you haven't mentioned yet, although you implied it by mentioning that I had a dress on." Silence. "Well, could I be a boy with a dress on?"

Unanimous "NO!"

"So what am I?"

"A girl."

"Right."

It's hard to be wrong in this game, so they ventured more answers: "Brown hair," "Brown eyes," and "Have lipstick on." The teacher acknowledged all and said, "You have noted the color of my eyes, the color of my hair and lips, but there is something which covers most of my body which you haven't mentioned."

"Your skin."

"Right. What color is it?"

"Orange." (!)

---

*"Nice"should have been questioned with a "How do you know?" or "Why do you think so?"

Another boy corrected the statement, "Well, it's tannish."

A little girl added, "Peach," and another boy said, "Flesh," at which point the teacher interrupted the description by pointing out, "Yes, there is a crayon called flesh color, isn't there? It is a sort of pinkish-tannish color, right? But 'flesh' is another word for skin. Is everyone's skin that pinkish-tannish color?"

"No."

"Do you think it is right to call only the pinkish-tannish color flesh color, then?"

"No."

The description was continued. "You are wearing a blue dress," and "Blue shoes." Then one boy said, "You're an American."

"How do you know?"

"Because you talk the way we do."

"How might I talk the way you do and not be an American?"

"You could have been brought here as a baby."

Another child disagreed with that statement, "But then she would be an American citizen."

"Well, maybe and maybe not." The possibility of having American parents, but living as a citizen in another country, was discussed. (See LA 7 on this)

"You're married."

"That's right; but how can you tell?"

"By your name."

"Good, and how else?"

"Your wedding ring."

The teacher then talked about what she was doing: "Talking," "Looking," "Hearing," "Standing."

"How many of the things I am doing can you tell by looking?" When they said they could see her talking, she moved her lips without making any noise, so they realized they had to hear as well as see her talk.

"How do you think I'm feeling?" Most of their answers to this ("Well," "Happy," etc.), she quietly countered with "Oh? Really? How can you tell?" or "Why do you say that?"

"Good. Next time we want to talk about you."

Learning Activity #11

THE UNIQUENESS OF INDIVIDUALS

Objectives: To develop an awareness of
- a. the difficulty of judging a person by looks alone
- b. the fact that there are some things about a person that you can know only by asking him

1. Now I am going to describe one (or several) of you. (Try to include descriptions from the four categories: is, has, does, feels. Describe one child at a time, first a boy, then a girl. The description should be mainly physical. You may know a great deal about some of their families, but it is better to let them tell about that. In other words, describe what you see.)

2. Ask the class to continue: What more can some of you add?	There is likely to be a preoccupation with looks, telephone numbers, and size of family.
Why would you choose him to play with you?	This question has received good answers, such as "He doesn't cheat"

While other children are adding to the description of the child, write their points on the board in four columns (is, has, does, and feels).

and "He plays football well," both of which can be included in the is category.

3. What have we left out? We have to ask the person himself to find out some things about him that none of us can tell by looking or even by being his friend.

This need not become frighteningly personal. Such questions might be: "What do you like? What do you hate? What are you afraid of?"

4. Describe as many children in the class as time allows.
5. After the descriptions, try to help the children come up with the following concepts:
    a) There are some things you can tell by looking at a person.
    b) There are some things about a person which you can tell by asking his friends.

These three categories of description can stand a great deal of repetition. "What kinds of things can we see?" (What he is and is doing.)

c)	And there are some things about a person which you can tell only by asking the person himself.	"What do we usually have to ask the person about? " (His feelings)

Learning Activity #12

HYPOTHETICAL INDIVIDUALS

A. Peter

Objectives:	To increase children's understanding of the complexity of people
	To further develop their descriptive vocabulary
	To discover some of their stereotypes and prejudices and to help them become aware of their own mistaken generalities or definitions
Materials:	5x8 index cards cut in half lengthwise
	Magic marker 2 large pieces of poster board marked Boy and Girl

Make two sets of cards, each set with varied descriptive phrases about a fictional child on them. Include a few phrases which are the same for both and a few that are opposite. Make enough cards so that each child can read one card aloud and tack it up on the poster. Make one set about a boy and one about a girl (important categories)

Suggested sets are:

teases little children
wears glasses
is tall
likes to read
fights with his brother
is 8 years old
is Jewish
likes to laugh
works hard
plays baseball very well
does not like to play with girls
is Russian
talks a lot
is handsome
is poor

is 8 years old
is quiet
reads a lot
is Catholic
has light-pink skin
likes to play games
is nice to her baby sister
is generous
seems sad
is tall
is pretty
likes to sing
has brown hair
has an older brother
is rich

These phrase cards should include some areas of ignorance and possible generalization in order to produce discussion of such topics.

1. These two piles of cards describe two children. One is a boy, and one is a girl. What shall we call them?

   Add the names to the posters.

   Example:

   Peter and Sandra

   Make sure the names are not those of any of the students.

2. Pass around one set of cards (in a box or hat to make a game out of it).

   Have each child take one phrase card.

3. Let one child at a time read his card out loud and then clip it on the poster board. "Peter"

   The movement provided by this is good.

4. When all the descriptive cards are on the poster, have the class read them together.

5. Ask such questions as:

   What would matter if you were choosing boys for a baseball team?

   "Would Peter be a good person to baby-sit for his little sister? Why?

   These are simple questions to help to children to relax and get in a mood to talk.

(or why not?)"

Would you like to have Peter for a reading partner? Why? (or why not?)

6. Would you want Peter as a friend? Why?

Who would not want Peter as a friend? and why?

Would you invite him to a party at your house? If so, why? If not, why not?

If you were going on a long trip with your family, would you invite Peter to come along?

The next are more question of preference or opinion. If self-confidence is developed by the first few (easier) questions, the children may be more willing to express their opinions.

(It is important here for the teacher to be interested and open, not critical or judgmental. Try to get the children to talk by questions, not by pressure). Children's responses sometimes are open admissions of prejudices, such as:

"No, I wouldn't invite him to a party."

"Why not, Mary?"

"Because he is Jewish."

	A response like this should be pursued at some point, either now or later. A suggested opening is: "What do you think Jewish means?" or "What does it mean to be Jewish?" In fact the following definitive questions may be asked.
7. Can someone tell me what________ ____________means? or Whar does it mean to be________	These questions will get the children to give their definitions of "is generous," or "is Catholic," or "is Russian," or any other phrase. These will be their definitions -- not right or wrong, but really more interesting in terms of each child's perceptions.
8. Which phrases about Peter will always be true?	A "might" or "maybe" category may be used for these two questions.

	e.g., Peter would always be Russian and Jewish and maybe he would always be tall. The question may be "Which things might change?" rather than "will change." Might Peter change his religion or his nationality?
9. What more would you like to know about Peter?	Children are likely to come up with "if" and "why" questions. For example they want to know "if Peter is polite," "if he has feelings," "if he is colored," or "why he fights." Children also have mentioned some things, which a teacher would question out of curiosity more than anything else. For example, one child said, "I would want to know if he is fat." When asked, "Why would that matter?" the reply was, "If you invited him to a restaurant and

he eats too much and his pants split, I wouldn't want to be with him."

Important facts for the children are often relevant to specific situations. Point out that certain aspects of a person are more important in certain situations than at other times. This could lead to a discussion of times when religious differences might be important, or when national differences might be important. (Holidays? Sundays? Food preparation?) Also, when are these differences irrelevant?

10. What are the most important things about Peter? Why do you think so?	As with the previous question, children's answers usually are situational. e.g., "It might be important if he likes to watch T.V. because if you invite him to your house and

	he doesn't want to watch T.V." This kind of preference expressed in a specific situation is valid and good to encourage, as opposed to broad generalizations.
B. Sandra	
1. Have the remainder of the class take out of the box the descriptive phrase cards about the second person.	
2. Let each child read his or her phrase out loud.	
3. Let each child clip his phrase card on the poster.	
4. Ask some easily answered questions.	Would Sandra be a good baby sitter? Would she be a good reading partner? How can you tell?
5. Ask about Sandra questions 6-10 from Part A.	
6. How are Sandra and Peter alike? How are they different?	These questions can be used to remind the children of the concepts: in some

	ways, some of us are alike, and in some ways, each one of us is different. The descriptive phrases can be divided into "is", "does", "feels," and "has" categories.
7. Which person do you think you would like better?	At this age, a child usually prefers the person of his own sex.
8. Do you think they would like each other? Why? and/or why not?	When asked "Why?" or when asked, "Does anyone think they might not like each other?" Children often answer "yes" as a group. Some ideas about why this might be so are usually brought out, such as sex, religion ("Catholics and Jews fight, so they wouldn't be friends").

Other possible exercises:

1. Take a character from a reader being used with the class:

   Let the children find descriptive phrases about the person in one of the stories.

   Write these phrases on cards or on the blackboard.

   Ask the children what else they might like to know about this person.

2. Let the children make up a story around the phrases developed for the two hypothetical children in this Learning Activity.
3. Have the children make up descriptive phrases for a third person. Then have them write a story about the person.

Learning Activity #13

"WHO AM I?"

Objective: To increase awareness of the visible and invisible aspects of a human being

Material: "Who Am I," story by June M.B. Esselstyn

1. The teacher could read the story (on p. LA 13-9) aloud or have each child read a paragraph aloud to the rest of the class.
2. How much can we know about a person just by looking at him or her?

   Basically the physical characteristics and some actions.
3. What could you tell about the boy in the story if you just watched him going to school?
4. How much could we find out about him by asking his friend Peter?
5. What are some things you might want to ask Peter about his friend?
6. What are the things we would have to ask the boy himself to find out?

   Let the children ponder this, because it is basic to understanding that there are some things you can know about a person only by asking.

If the children have difficulty, ask some questions, such as:

What do you think he is afraid of?

What do you think he likes to eat?

Presumably the children will not be able to answer these. "How could we find out?"

7. Discuss in their categories "is," "has," "does," and "feels" words about the boy in the story.
8. What is the boy in the story saying about "feels" words?

That they are invisible.

9. What happens when you try to tell about a person in a photograph what he or she is feeling?

Objective: To develop the ability to empathize with another individual

Material: "Who Am I," by J. M. B. Esselstyn

1. The boy in the story is a Negro. Does this fact make you think of some other questions you might want to ask him?

   If so, what?

2. What might some of his feelings be as a Negro?

3. Can you think of some experience he might have had which a white person probably wouldn't have had?

   See Learning Activity 15 on prejudice and name calling.

   How do you think he felt in that situation?

   If the children can't think of a situation, ask:

   Do you think his parents can buy a house anywhere they want?

   Do you think he has ever been prejudged because of the color of his skin?

   Teachers sometimes think they shouldn't suggest such things if the children are not aware of them. They are, however, a reality in the here and now and must be dealt with.

How would you feel in such a situation?

To develop an appreciation of differences

1. Put the two headings on the black board:

We all have Differences

2. Have the children list the physical features all people have in common.	They needn't list them all, but they should include hair, skin, bodies, hands, eyes, noses.
3. Then list the differences possible for each.	For example, noses can vary in size and shape and color (freckles, etc.). Hair can vary in color, length, curliness or straightness, style, etc.
4. Which features are we born with? Which features can we change? How can we change them?	By dieting, bleaching, dying, permanents, surgery, tanning in the sun.
5. What about our thoughts and feelings: can we change them? How?	
6. What do you think is the most important part of a person?	If the children need help, go through the four categories: is, has, does, and feels (including thinks).

7. What if you were blind? What would be important to you about other people?

   Role play this situation. Blindfold someone, and don't tell the blinded child which other child or adult you have selected for him to bump into on the street.

Objective: To make children more sensitive to other people's feelings

1. What physical features do we use to indicate or show our feelings? Pantomime different feelings. Let one child act out anger, one sorrow, one fear, one embarrassment, etc. Ask them to show that they are feeling tense, nervous, worried, lonely, bored, wishful, etc.	Make sure the children realize the possible involvement of eyes, hands, mouth, body, and nose.
2. What physical features do we use when we try to discover or notice what someone else is feeling? Let teams of two demonstrate various ways of discovering another's emotion.	By listening, talking, looking, and/or touching
3. Another exercise would involve the children's covering their mouths to see how much emotion they can show with just their eyes.	These can be fun guessing games for the whole class or for small groups.

Or have a child hide all of himself except his hands behind a curtain. Have him try to show an emotion with his hands.

LA 13-9

J.M.B. Esselstyn

WHO AM I?

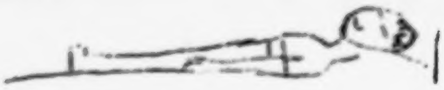
"I am me!

I am right here! Hey! Over here. Can't you see me?

Help! It is me!"

Then I woke up. I was shaking. I had been having a terrible dream. It was so bad it made me wake up.

I was dreaming that I was invisible. I tried in my dream to get people to notice me, but they would not. They could not see me.



After I was really awake, I thought about my dream. It seemed silly. I laughed at myself and my silly dream. I could never be invisible. I knew that. Nobody is invisible.

I got out of bed. It was time to get up. It was time to get ready to go to school.

I got up and went over to the mirror. There I was! Of course, there I was in the mirror. I looked at myself carefully. My eyes looked sleepy. My pajamas were wrinkled, and my hair was messy. But I was there! I could see myself in the mirror. I was not invisible.

I went to the bathroom to brush my teeth and wash my face. While I was brushing my teeth, I watched myself in the mirror. I looked at myself making different faces around my toothbrush.

I watched the white foam grow in my mouth.

Then I washed my face. I even wiped the mirror off so I could see myself more clearly. I hid my face behind my wash cloth. I peeked around it to one side, then the other.

Then I looked over the top and underneath.

I liked looking at myself in the mirror.

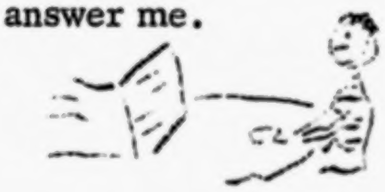
As I was getting dressed, I tried to decide which of two shirts to put on. There was a light blue one and a bright yellow and brown one. I decided on the brighter one, the yellow and brown one. I wanted to make sure I was noticed at school today.

I went downstairs to have breakfast. My mother was already sitting at the table. She was reading the newspaper. I said, "Good morning, Mom." I sat down to eat my cereal. I said, "Gee, Mom, I really had a strange dream last night." Just talking and thinking about my dream made me nervous again.

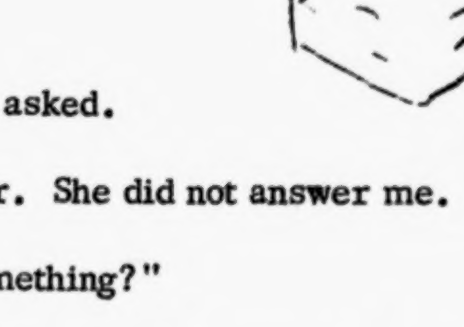
"Hey, Mom, did you hear what I said?" I asked.

My mother was still reading the newspaper. She did not answer me. "Hey, Mom! What is the matter? Am I invisible or something?"

I meant my question to sound funny. It was too much like my dream to be funny to me. It was too much like my bad dream for me to be able to laugh about being invisible. And I was a little scared when my mother did not answer me.



My mother finally looked out from behind her newspaper. She said, "What, honey? I am sorry I did not hear what you said."



"Well," I said, "I had a funny dream last night, but I have to go to school now.

Bye."

All my mother said was, "Oh. Well, have a good day at school."

I walked to school slowly. I was thinking. I wanted to think today.

I know I am not really invisible. I saw myself in the mirror. Also my mother saw me and talked to me. But maybe part of me is invisible. Maybe there is some of me that people cannot see. People cannot see feelings. My mother did not notice that I was feeling a little nervous when I talked about my dream. She did not see that I was feeling worried about my dream. She did not notice that I wanted to talk about my dream. My feelings were invisible to her.

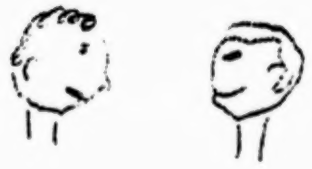
"Hey! Wait up!" A loud voice broke into my thoughts.

I turned around. I saw my friend Peter running down the street toward me .

"Hi," I said.

"Hi," said my friend Peter.

I said, "Peter, you can see me, can't you?"
"Of course, I can," Peter answered.



"What do you see?" I asked.
"What are you talking about?" he asked.
He did not understand what I was talking about. I did not want to tell him all about my dream. So I asked him again. "You can see me, can't you?"

"Sure I can," he replied.

"Well, what do you see?" I asked him.
"What do I see? Well, I see you. You are a boy. You have a mouth, ears, nose, brown skin, black hair, and brown eyes. You are not too tall and not too short. You are walking to school. You have on a brown and yellow shirt. You have two arms and two legs and two feet. You have shoes on your feet. You are carrying some books. But why did you ask me what I see?"

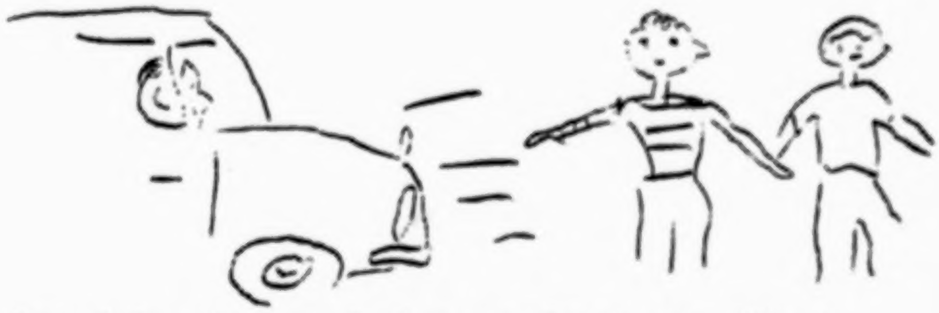
"I am just trying to find out what people see and what they do not see. I want to know how much of me people can see," I said.
"What do you mean?" Peter asked. "I can see who you are. I can see what you look like, and I can see what you are doing. What else is there?"

I said, "There is me!"

"What do you mean, 'there is me'?"

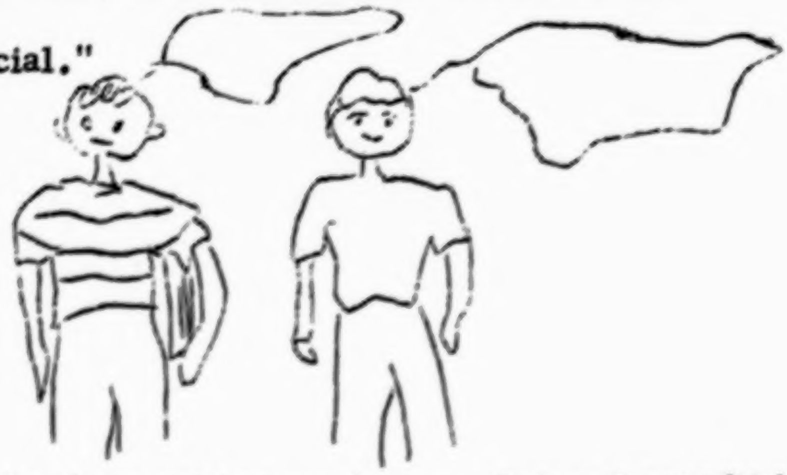
"There is what is inside me--my feelings. There is a part of me that makes me different from everybody else. You said I am a boy. Well, there are lots of boys. You said I have hair and eyes and a nose and a mouth. Well, so does everyone else. The part of me that is different from everybody else is what you cannot see. You cannot see what I am thinking. You could not see that I was thinking about a dream I had last night. It was a pretty strange dream. You could not tell that I was wondering about my dream. What I am thinking and feeling is inside me. It is invisible. But it makes me, me!" I said.

All of a sudden there was a screech of brakes! Peter and I looked up. We were scared. A car almost hit us.



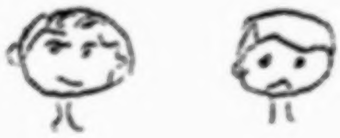
We were so interested in our talk and thoughts, we had crossed a street without looking. Our feelings may be invisible, but we sure are not. Luckily the driver saw us in time. We were a little shaky. We did not talk for a little while. Then Peter said, "What you said is true. I guess you are right; we cannot see other people's thoughts. I did not know what you were thinking. What you think is inside you. And what I think is inside me. We are alike in lots of other ways.

We are both boys. We both have eyes, noses, mouths, hair, feet and hands, and things. But what we think is private, is our own secret unless we tell someone, right? It makes us special."



"Right," I said.

Peter went on, "You do not know that I am mad at my father. Before I said 'Hi' to you, I was thinking about him and what he did this morning. At breakfast I spilied a little milk by mistake. He really got mad at me. I did not mean to spill the milk, but he scolded me just the same. You did not know I was thinking about that, did you?"



"No," I answered. "You are right. That is the same thing. I did not know you were mad. Being mad is really a feeling. You think about what makes you mad, but being mad is a feeling. Feelings are inside you and private too. It is hard to know what someone is feeling. Our feelings and thoughts are invisible. People can see us. They can see what we are doing. They can tell what we look like. But they cannot know what we are feeling."

Peter and I thought for a while. Our thoughts and feelings were invisible. I did not know what Peter was thinking and feeling, and he did not know what I was thinking and feeling.

We walked along quietly to school.

Learning Activity #14

INTERACTIONS

Objectives:	To enable children to identify an interaction regardless of the context To increase the children's vocabulary and ability to describe interactions
Resource:	An extra adult

(This is a possible introduction to a discussion of interactions.)

1. Start to teach something. Then have another teacher come in (as prearranged) saying,

A: "Hey, I'm supposed to teach today!"

Answer angrily,

B: "No, you're not. I am!"

A: "We agreed I would talk to the class today about _____."

B: "You're WRONG!"

A: "I am not! I'm supposed to teach right now, and I'm going to!"

B: "You are not. This is my class . . . " and so forth

Continue as long as seems desir-

	able. This was tried with a third-grade class, which was first amused and then shocked. It serves well to get their attention and interest, and they are eager to talk about it.	
2.	After the role playing, smile (to relax the children) and ask, "What did you just watch?" What was going on? Why did it happen? Who was at fault? Can you tell?	They will quickly say that it was an argument or a fight, but ask them what it was about. Try to help them come up with the idea of competition. Whom were we competing for? You!
3.	How might we resolve this situation?	Work toward the idea of compromise or cooperation -- at least as two possible alternatives. You might role play the solutions.
4.	Write the word interaction on the board. Has anyone ever heard it? Can anyone pronounce it?	
5.	Write it again with a space between inter and action and ask the children what the second	

	part means.	doing something
	Have them give some examples of actions.	football, writing, cooking, etc.
6.	Can you think of another word with "inter" in it? What does it mean? This is pretty hard, so the teacher may need to offer some examples, such as interview or intermediate. Ask for a definition of one of these; e.g., intermediate. What does it mean?	"Well, like in swimming, I'm an intermediate."
	Help the child to discover that the prefix inter means "between" or "among."	"Good, what does that mean?" "Between beginner and expert."
7.	So interaction means action between two or more people.	
	What are some actions between two or more people -- some interactions?	The children will probably think of sports, talking on the telephone, fighting, arguing, etc.
8.	Can you think of some other	The children may be able to think up

words which start with the prefix inter?	a few, like intermission or interfere. If not, have them look up a word in the dictionary and tell the class what it means.

Objective: Further clarification of interactions and discussion of solo actions

1.	Could someone remind us what the word is for actions between two or more people?	
2.	What are some examples?	
3.	Are these things that could be done alone?	Some may be and some may not.
4.	What are some things which can only be done alone?	Walking, dressing, bathing, brushing teeth, etc. There can be exceptions to almost any of these -- in the case of an invalid or a tiny baby. But the idea of certain things being done more efficiently alone is important.
5.	What are some things which can be done alone, but which are more fun done with other people?	Taking trips, swimming, playing ball, washing dishes, etc.
6.	What are some things which have to be done with someone else in order that they be done at all?	Football, fighting, talking on the

telephone, tennis, arguing, etc. Put the three underlined categories on the board, with examples under each.

7. Show some pictures with people engaged in various interactions, such as working, playing, standing on a corner, shouting at one another, etc.

Let the children describe the interaction.

Have them repeat the word, by asking something like: What did we say talking was? Or what is an argument? or football? etc.

Is this an action which could be done by someone alone? Or does this activity require two or more people? Can this be done alone? If so, is it more fun done alone or done with someone else?

Include questions about people's

feeling toward one another and what they are doing.

8. These three categories of actions and interactions could be put on separate pages for the children's scrapbooks:

   Things I do alone

   Things I do with someone else because interaction is more fun

   Things I do which have to be interactions

9. Have two children come to the front of the class and pretend that they are meeting on the street. One walks up to the other, and they exchange greetings.

   "Hello, how are you?" etc.

   What was the interaction?

   Try to bring out the idea that interactions can be mainly verbal and develop ideas about asking for help, getting directions, sharing news and thoughts, etc.

10. To focus attention on the feeling that can be expressed by the tone of voice, have the children pretend to be speaking rudely, politely, angrily, kindly, etc.
11. Freeze: After some experience with the activities above, the game of "Freeze" should be meaningful in terms of interactions. The teacher must first explain the rule: Whenever she calls "Freeze," the children should stop whatever they are doing and hold their positions without moving. They must not move until the teacher calls "melt." If the children have not played this game before in class, it is advised that they try freezing a few times so that they will get accustomed to it enough to listen for further directions. The idea is to examine inter-

actions that were taking place at the moment "Freeze" was called. At first, the aim could be just to sample the different interactions observed. Later, the children might take an inventory of all the interactions occurring at a given time. The teacher might have spotted certain interactions that would be especially profitable for the class to explore, and these could be the basis for a class discussion.

Some of the interactions captured in this way could be reenacted by the children with puppets.

Some of the interactions could be completed by the children, showing what they thought would come next, or with different possible outcomes.

A period of free play would

probably be useful to get things going before a "freeze" is called for.

Objective: To demonstrate the ideas of cooperation and competition

1. Show a picture of competition (e.g., a football game or a hockey scramble)	
2. What is going on in this picture? What kind of interaction is this? Can you think of a word for it?	The chances are the children won't be able to think of the word competition. If not, write it on the board.
3. What does the first part of the word mean? (write compete separately on the board) Can you think of some more examples of competition?	If the children don't know, help them. This isn't very inductive, but it is a new and useful vocabulary word, and defining it for the children and then encouraging their use of it is valuable.
4. What is this picture about? (Show a picture of cooperation -- pushing a car, a group washing a car or washing dishes, etc.) Can you think of some more examples of this?	Again if the children don't know the word, write cooperation on the board. It may be broken down into co and operation, "with" and "doing something."
5. Have the children make lists of all the acts of cooperation in their homes.	

They could make guesses as to what sorts of cooperation might take place in the homes of other children, or in the homes of families in pictures.

6. Have the class think of a skit they could do to demonstrate competition and cooperation, and then have some of the children act it out. It is desirable to have the competition be resolved peacefully by cooperation, but the important thing is that the children should understand the two words and the effects of each.

One skit a group of children did demonstrated competition among them about which TV program they wanted to watch. Finally, they cooperated, and all watched a third program.

7. Another approach might be to present small teams of children with some simple problems to solve and then have them analyze their interaction. The problems could include moving a heavy object, setting up a camp site

(division of labor, etc.), preventing an escape from prison, making a newcomer feel at home, and so on. The children themselves could make up problems for others to solve, and they could show different ways of solving the same problem.

8. Incompleted Pictures: Find a picture which can be so divided that when one looks at one part alone he has one idea of what is going on, and when the other part is shown he has a different idea. Ideally, each of the two parts shown alone would produce a different interpretation from that which is possible when the whole picture is seen at once. Show the children one part at a time and ask them to discuss

what they think is going on in each part. Then put the two parts together and discuss interpretations of the complete picture. Which interpretation of the picture is true? Why?

How does having the whole picture, or both sides, change the story sometimes?

List the facts obtainable from each part separately, then what is known from the whole picture. (This could also be done with picture sequences.)

Objective: Developing the idea of interaction in the abstract, as opposed to the immediate

1.	What did we say interaction means?	Actions between or among people.
2.	Can you think of some interactions between groups? Can you think of times when groups of people interact?	Any team sport will be easily suggested by the children.
3.	Can somebody tell me what is happening in Viet Nam?	Discuss the ideas of wars and "Communism" vs. "Democracy." The similarities and differences of the two may need several lessons. Can you tell by looking whether someone is a Communist?
	Show two magazine pictures of Vietnamese (one South Vietnamese ally and one North Vietnamese "enemy.")	Ask the children if they can tell which is the Communist.
4.	Has anyone heard about Civil Rights groups? Could you tell me what they do? What have you	Discuss the interactions between black and white Americans. This would be a good time to show the introductory

heard about them?

A large variety of topics may be discussed under the heading of group interactions:

Name Calling (See LA 15)
Prejudice (See LA 15)
Discrimination (See LA 17)
Demonstrations (See LA 19)
Poverty Programs (LA 18)
Treatment of Indians (See Unit A)
Governing Process (See Introduction)
Children vs. Adults
Boys vs. Girls

film of the NBC TV special "One Nation Indivisible," which shows the history of the Civil Rights Movement.

Learning Activity #15

"GO AWAY"
PREJUDICE AND NAME CALLING

Objectives:	To get children to think and talk about the consequences of name calling To lead into a discussion of prejudice
Material:	A copy of "Go Away," by June M.B. Esselstyn

1. Read "Go Away" out loud, stopping along the way to discuss it as suggested. This may be handled by having two teachers do the reading, one for Sarah, and the other for the rest of the story.

In one case, when the children were asked why they thought Sarah might have been sent away, they mentioned such things as: "She might have been from another country," "She might have been mean," and "Maybe she was white, and they were Negroes." Each of these answers might be pursued, such as, "Why do you think the group would tell Sarah to go away

	if she was from another country? This kind of discussion is valuable and interesting because it allows the children to express their biases without indicting themselves. They are able to use the impersonal third person in speaking about the amorphous "group" instead of having to use the self-implicating first person.
2. How do you feel about Sarah?	Presumably they will feel sorry for Sarah.
3. Finish the story.	
4. Why do you think Sarah might have called a boy in the group a bad name?	Typical responses might be: "Maybe she was jealous," "Maybe he was black, and she was white," and "Maybe he dressed funny." Again these might be questioned.
5. What are some names she might have used?	This question helps the teacher to know what kinds of names the children are called. It also gives an opportunity to find out what some of the names mean to the children, or indeed whether

	the children know what the names mean -- names such as "mental case," "Jew," "nigger," etc.
6. Why do people call other people bad names?	
7. How do you feel about Sarah now, after finding out why the group told her to go away?	Here induce the consequences of judgment before the fact.
Can you think of another situation when you think one thing until you hear all the facts and then you think something else?	Have each child or a group of two or three children write a story in which a snap judgment is made before all the facts are in. After the facts are collected, the judgment changes.
8. Do you know what we call it when we prejudge a situation?	Write the two words, prejudge and prejudice, on the blackboard.
9. Have you ever felt prejudiced against somebody or some group? Has someone prejudged you?	If there are members of minority groups in the class, they may give examples. Otherwise, children with brothers or sisters may be able to come up with examples of when their sibling complained about them to a parent, thus prejudicing the parent against them.

GO AWAY!

By June M.B. Esselstyn
Illustrated by Maura Moynihan, Age 10

Look at Sarah cry.

Why?

Why does she cry?

Is she sad?

Or is she mad?

Was she bad?

Or did her Dad

Scold her?

We cannot be sure.

We had better ask her,

To be sure.

Sarah, why

Do you cry?

Sarah stopped crying.

Her tears she was drying.

And she had her say.

"I wanted to play
With the gang yesterday,
But they said "No, "
And they said "Go
Away!" So
I went away.
And today
I want to play,
But they
Will say
"Go away!"
They are mean.
I have never seen
Such mean
People as they seem."

"Why did they say
You could not play
With them?" asked we.

She said that she
Did not know.
And so

One boy said that he
Would try to see.
He would try
To find out why
The group at play
Would to Sarah say
"No" and "Go away!"*

This nice boy named Bill
Said to Sarah, "I will
Ask the girls and boys
Why, when they made noise
And were having fun,
Why you could not join."

Sarah said, "Yes.
I cannot gues
Why, and I want to know
Why the group said 'No'
To me."**

---

*This is a good place to stop and discuss groups. Ask the children to name some groups to which they belong and ask whether any people are excluded from them.

**Stop here and ask the children to guess why Sarah was excluded from the group at play.

So Bill went to the group
And said "Hi, troop!
Isn't this a group where a
Nice girl like Sarah
Can have fun and play?
Why can't you say
'Sure, Sarah, come and play'?
Instead you say
'No' to her and 'Go away!'
Why can't she play?
With you
Too?"

The group all said, "Hey!
What did you say?
'Why can't Sarah play?'
Well, we will tell you.
Some of our group is new.
We all were playing a game.
All at once Sarah came
Over and called one a name.
She said the same
Bad name again.

About our new friend.
We like and we defend
Our new friend,
And we send
Away people who
Cannot be nice to
Our friends, no matter
If they are thin or fatter.
It does not matter.
And no matter what color
Or if they are duller
Or smarter. To us
We make no fuss.
Differences are good.
We think nobody would
Want us all to look or be
Alike, and we agree.

If we could,
We certainly would
Include Sarah, but
She cannot cut
Our friends down,

If they are white or brown,

With a bad name,

Because we are all people the same.

If one person she rejects

Because of color, this just reflects

On her,

For sure.

Materials: Several copies of the play "Go Away." This play exemplifies the kinds of alterations necessary to make a play out of a story.

1. The play can be:
    a. memorized by the children
    b. read and acted out at the same time
    c. acted out in pantomime by some while read out loud by others.
2. The voices (Voice 1- Voice 7) and the group can be expanded or reduced to fit the number in the class.
3. Decide who is going to read which part.
4. Hand out copies of the play and start rehearsing.
5. Perform. Part of the class could produce the play for the rest.
6. Initiate a discussion with some of the questions suggested to go along with the story.

7. The play could be put on for another class and then discussed with them.

A Play

"Go Away"

By
June M.B. Esselstyn
Lincoln Filene Center

Stage Directions: Actors stand in front of the class. Sarah stands in the middle crying. On the left side, one group of children stands talking, and on the right side another group stands playing together. The children on the right should not distract the audience.

Voice 1: Look at Sarah cry.

Voice 2: Why?
Why does she cry?

Voice 3: Is she sad?
Or is she mad?
Or did her Dad
Scold her?

Voice 4: We cannot be sure.
We had better ask her
To be sure.

(Three children move over to Sarah)

Voice 5: Sarah, why
Do you cry?

(Sarah should sniff and wipe her eyes to show that she has stopped crying.)

Sarah: I wanted to play
With the gang yesterday,
But they said "No, "
And they said "Go
Away!" So
I went away.
And today
I want to play,

But they
Will say
"Go away!"
They are mean.
I have never seen
Such mean
People as they seem.

Voice 6: Why did they say
You could not play?

Sarah: I do not know

Voice 7: Oh no?
You do not know?
I will try to see.
I will try
To find out why
The group at play
Would say
"No" and "Go away!"
I will ask the girls and boys
Why, when they made noise
And were having fun,
Why you could not join.

Sarah: Ask them. Yes.
I cannot guess
Why, and I want to know
Why the group said "No"
To me.

(Voice 7 goes over to the right-hand side to the group of children standing and playing together.)

Voice 7: Hi, troop!
Isn't this a group
Where a
Nice girl like Sarah
Can have fun and play?

Why can't you say
"Sure, Sarah, come and play"?

Instead you say
"No" to her and "Go away!"
Why can't she play
With you
Too?

Group all together: What?

Leader: What did you say?
"Why can't Sarah play?"
Well, we will tell you.
Some of our group is new.
We all were playing a game.
All at once Sarah came
Over and called one boy a bad name.

Member 2: She said the same
Bad name again
To our friend.

Member 3: We like and defend
Our new friend

Member 4: And we send
Away people who
Cannot be nice to
Our friends, no matter
If they are thin or fatter.
It does not matter.
And no matter what color
They are or if they are duller
Or smarter.

Member 5: To us
We make no fuss.
Differences are good.
We think nobody would
Want us all to look or be
Alike, and we agree.

Member 6: If we could,
We certainly would
Include Sarah, but

She cannot cut
Our friends down,
If they are white or brown,
With a bad name.
Because we are all people the same.
If one person she rejects
Because of color, this just reflects
On her, for sure.

Objectives: To increase children's awareness and understanding of prejudice

To provide opportunity for self-expression

Materials: Sheets of paper and several pencils for each group

1. Divide the class into small groups.
2. Have each group discuss, on their own, the following questions:

   The teacher's presence here may inhibit the children, so leave them alone.

   a. Why do we call people bad names?
   b. How do you feel when you call someone a name?
   c. How do you feel when someone calls you a bad name?
   d. What are some of the bad names we call people? (make a list)
3. Bring the class together, and using their lists of words, ask "Why do we call people_____?"

   Try the easier words here first, like fatso or skinny bones, names which are based on appearance. Then lead into the more complicated names, such as nigger or mental or whatever.

4. The major bases for prejudice are:
    1. Ignorance
    2. Fear
    3. Imitation
    4. A bad experience

The children most likely will not come up with these specific examples but a variety of reasons which could be grouped in the categories across the page. Let them derive the similarity within each group of reasons and discuss.

Objective: To develop further an awareness and understanding of prejudice

Material: Poster board with a person's name at the top

Don't use the name of someone in the class. A foreign-sounding name might elicit better responses.

1. Help me to describe this pretend person, named_______________.
   What does he look like?
   What does he do well and what does he do badly?
   What are some feelings he has?
   What groups does he belong to?

Encourage both positive and negative descriptions.

2. If we didn't like__________what are some names we might call him to hurt him?
3. Might we call him a name even if we weren't mad at him?
   If so, what would be our reason?

These questions are aiming at the ideas of 1) ignorance, 2) fear, and/or 3) imitation as reasons for calling someone a name.

For example, if this person were from a foreign country, the children might suggest they would call him a "wop."

"Why?"

"Because he looked funny."

"What do you mean by funny?"

"Different."

"Do you mean different from what you are used to seeing?"

(i.e., help the children to derive the idea that ignorance may be a cause of prejudgment.)

4. Read the end of the story/play, "Go Away":

"If one person she rejects
Because of color, this just reflects
On her, for sure."

What does that mean?

Do you agree?

What do you think of a person when you hear him or her call someone a bad name? For example, if you hear someone say, "Hey, four eyes!" to someone with glasses, what do you think about the person

Help the children to see the implied criticism of the name caller.

who said it?	
5. What is the difference between calling someone "four eyes" and calling someone "meany"? If they can't see the difference between the two, give them some other examples, such as: Nigger and stinker Wop and fatty WASP and pig. This is a very important distinction and should be thoroughly discussed.	The difference, as the children must come to see on their own, is between an unkind reference to certain unchangeable aspects of a person (the need for glasses, being a Negro, an Italian or a White Anglo-Saxon Protestant) and one directed toward the changeable aspects of a person, (being mean, fat, or piggy).
6. What are the things about ourselves that we cannot change?	
7. What can we change about ourselves?	
8. Suggested headings for scrapbook pages: Things About Myself I Would Like to Change Things About Myself I Can Change Things I Cannot Change	

Objective: To increase each child's self-awareness in terms of fears and prejudgments based on fears

Materials: Paper for addition to "All About Me" scrapbooks

1. Entitle a new page, "I am afraid of . . ." and distribute the sheets to the children.
2. Make a list of all the things, or people, or situations, or places you can think of that frighten you.
3. Let's talk about some of these things. How do you act if you are scared of someone?

   These are big and important questions for children to think and talk about. They will probably find companionship in their fears, which is valuable and which will free them to discuss these concerns. The teacher should feel free to participate.

4. What do you do to things you are scared of?
5. If you are afraid of something like a dog, what do you do? Do you hate it?

   Reactions to fear are often self-defensive. Children might say that they would hit the dog or call it a name.

Objective: To increase the children's appreciation of differences

Material: "Go Away," by J.M.B. Esselstyn

1. At the end of the story, the group says,

   "Differences are good.
   We think nobody would
   Want us all to look or be
   Alike, and we agree."

   Do you agree? Do you think it is good that people look and act and think differently?

2. Have four children stand in front of the class while the rest discuss the ways in which they are different. What might some differences be that we can't see?

   List the differences on the board, each under the relevant category, is, has, does, or feels.

3. How do you think it would be if they all looked alike, dressed alike, talked alike, acted alike, liked the same things, etc.?

   Don't let the children get away with just saying "awful." Ask them what

	the four children would do; how they would feel.
4. How do you feel when someone says, "Oh, you look *exactly* like your brother"? Do you like not being different?	
5. Some Oriental people (such as Chinese or Japanese) say they think all white people look alike. How does it feel to be indistinguishable?	
Do you like having someone think you look just like lots of other people? Why not?	Presumably they will say no. Help each child to feel supported in his desire to be special. Go around the class and have the class decide how each member is different, special.
6. Why do you think a person might say all Negroes look alike, or all whites look alike, or all Orientals look alike?	The children can, will, and must be allowed to arrive by themselves at the idea that ignorance and misleading generalizations lie behind such statements. They can figure out that if you *don't know* any Chinese, you might think they all look alike

	and act alike. If they are having a hard time, use photographs of individual blacks or Orientals and discuss the ways in which they differ. What are we looking at to find differences? (at each individual) What is better than a picture for knowing about someone? (the actual person)
7. What about people's acting alike? Don't we sometimes say that all the people in some group do the same thing? Can you give me some examples? How about, all girls . . . . Or all boys	Get them started, and then let them come up with some of the generalizations about groups that they have heard, such as "All Italians eat pizza" or "All Jews are pushy" or any others.
8. As in #6 above, try to get at the reasons for such generalizations.	

Learning Activity #16

IDEAL AND REALITY

HERE AND NOW

A. Ideal and Reality

Objectives: To learn the meaning of the words ideal and reality

To gain an awareness of some of the discrepancies which exist between conditions today and the ideals formulated by the founders of the United States

To begin discussion of some of the ways in which citizens may strive to improve on present-day realities and try to bring them more in line with our ideals

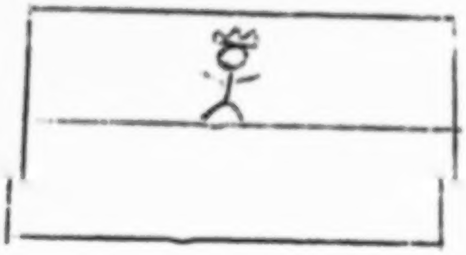
1. Sometimes people dream at night.	
Do you ever dream during the day?	
What do you call that kind of dream?	A daydream.
When you daydream, what kinds of things do you think about?	Being a millionaire Flying a glider plane Never having to go to school (Carry on this discussion briefly.)
2. Is that how our lives really are? Maybe some of the things that we wish for can come true if we work hard and study. But some of our dreams may never come true. What do we call our world as it actually is?	Try to get the word reality.

3. What might we call our world as we would like to have it be?

The children might say imagination. Accept this, but go on with the discussion, mentioning that we have ideas about how we would like things to be, and a perfect world would be ideal.

4. (Draw the governing process diagram on the board.)

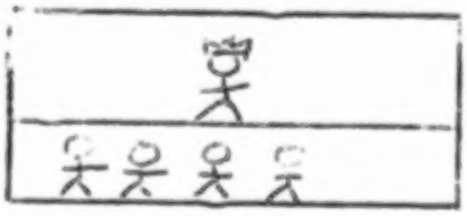
We are going back in time to the period when the colonists first lived in America. (Draw a crown on the figure that represents the governing power.)



Who do you suppose this ruler is?

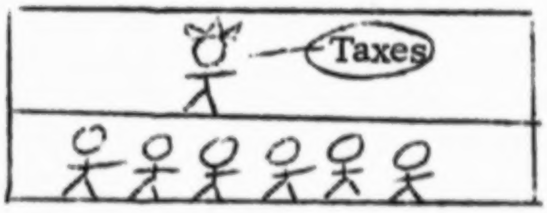
King George

(Add figures to represent the settlers.)

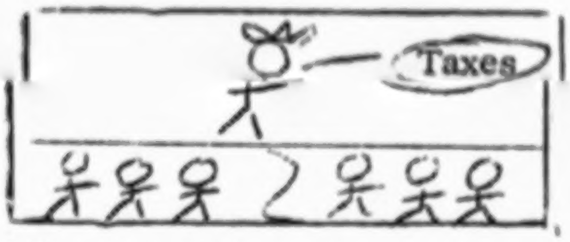


5. Many of these people were very much upset about one of King George's policies. You can sum up this policy in one word. What is it?

Taxes



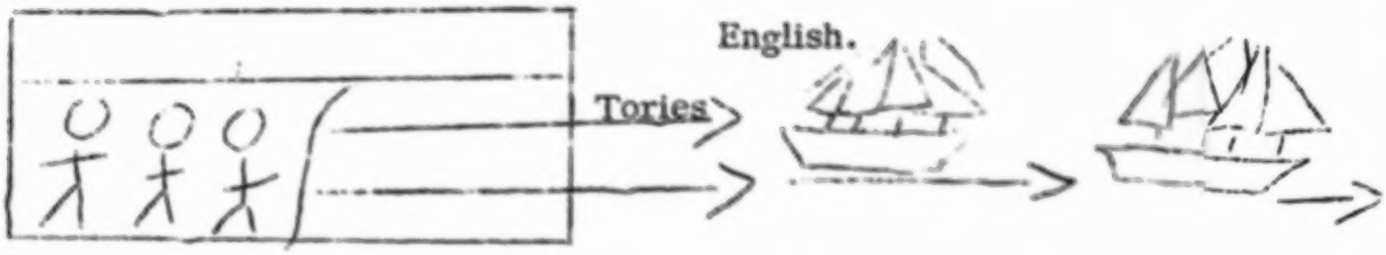
6. The colonists wanted to have a voice in changing policy. (Discuss how they felt; what they did to try to affect policy; how the Tories felt and why. Draw a line around some of the settlers to represent the Tories.)



When the settlers learned that they could not affect policy, what did they do?

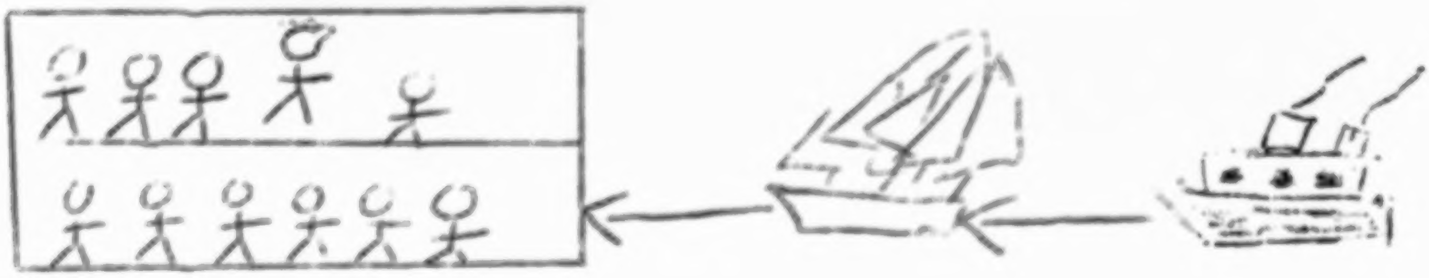
Overthrew the government, fought the Revolution, etc. Some went to England, some sided with the

What do you think the Tories did?	Revolutionists, some sided with the English.



7. After the Revolution, who became the ruling power?	President George Washington
8. How did the people make sure they would have a part in shaping policy?	Election of Congress

9. As the years went by, other Presidents came into office, different people were elected as members of Congress, and more and more people came to the United States.



Who were these people? Why did they come? Initiate a discussion among the children concerning their backgrounds. Have each child tell his last name. Ask the class what they notice about the names. If the children do not do so on their own, bring out from them the fact that names sometimes, but not always, indicate nationality. Then discuss the following:

a. What nationality do we all have in common?

b. Who are the true original Americans?

c. At the time that Columbus came to this hemisphere, in what countries were our ancestors living? (List the countries on the board. Beside each, write the number of children who stem from that country.)

d. Can you tell a person's country of origin from his last name?

Why can names sometimes fool you?

e. How many of you hear another language spoken in you home? What language is it? Can you say any words in the language? What are they?

f. Have words from other countries become a part of our own language? List some.

g. Can you think of some customs that have come to us from other countries? What are they?

10. How can we find out why people came here?

Where can you get this information about your family? From parents

When you try to get information, you are doing research. Tonight I want you to be researchers. Interview your parents and see whether you can obtain some data for us. (Explain meaning of data).

Hand out copies of the following questionnaire:

FAMILY BACKGROUND

1. From what country did you or your grandparents or great-grandparents or other ancestors come?

2. What did they bring with them? (suggestions: furniture, jewelry, books, food, etc.)

3. What customs did they bring that may still be a part of the way we live? (perhaps the boys get more freedom than the girls; maybe special meals are prepared for certain holidays; etc.)

4. What ideas in your family come from the background of your ancestors?

5. Is your religion the same as that of your grandparents? Why? Or why not?

6. Are your mother and father of the same nationality? If not, of what nationality are you?

____

____

7. Why did your ancestors come to the United States?

____

____

____

____

Discussion

1.	Today we are going to talk about what we have learned in our interviews. (In this discussion, bring out the fact that people who emigrated voluntarily did so because they were discontented with the "reality" of the place where they lived. Whether they came in search of a better economic status, or for political causes, or for various other reasons, they were hoping for a better life.)	
2.	What was the only group of people which did not come for these reasons?	The Negroes
	Why did they come?	They were made to come here. They were brought for economic reasons.
3.	Emphasize the fact that the Negroes did not come to seek an ideal, but rather were brought over to a	

worse "reality."

If there is time in the class, have the children role play a slave auction, with volunteers as 2 slaves, 2 buyers, and 1 auctioneer. Make the point that people who were slaves were sold as property. An alternate activity might be to have the children write a description of what it would be like to be separated from family, brought over on a ship, and sold as a slave.

4. Discuss the Negro background today: poverty, discrimination, lack of education, etc., bringing out the fact that Negroes are, with good cause, unhappy with the "reality."
5. (Draw the governing process diagram on the board.) What do people do when they want to make the reality closer to the ideal?

Try to affect policy.

6.	What policies have been developed to help Negroes and other groups attain a better life? (This discussion should provide a springboard for leading into a treatment of the "Here and Now.")	Civil Rights legislation

B. Here and Now

The following questions might be presented to the children for consideration. If time is limited, use only those which are most appropriate for the particular group.

I. The Family

Objective: To explore the composition of families, the roles of different members, and the functions of these different roles

1. Who are the members of your family?
2. Who in the family works? What do they do? Why?

   For a better way of life, to pursue an ideal, or to make reality closer to an ideal.
3. How are families different?
4. What are the duties of the different members of the family?

   Who decides what these duties are?

   What happens if they don't fulfill these roles? (What are the sanctions? How rigidly are the roles defined?)

II. Origins and "Cultural Baggage"

Objective: To discuss with the students the varying origins of today's city dwellers; the reasons why people came from other countries or from other cities or rural areas to the city; and the fact that people carry with them "cultural baggage"--customs, traditions, tastes, habits, characteristic ways of perceiving, etc.

1. Why do people come to the cities?
2. Do people move in and out of cities?

   Why?
3. Are there some people who can't move or make choices as to where they would like to live? (Have the children cut out pictures of good and bad housing and let them decide where they would like to live and where they wouldn't.)
4. Where do the various groups come from? (Present the word ethnic.)
5. What did they bring with them?
6. How have they changed since they've been here? Why have they changed? Will they and other groups continue to change? If so, how?
7. What languages are spoken in the city? Why do people speak dif-

ferent languages?

III. Work

Objective: To discuss with the students various cultural perceptions of work and how these may influence attitudes toward work; value judgments about different kinds of work (status and prestige judgments); the varieties of work and work situations in the city; and how the city influences the world of work

1. What kinds of work are there in the city?
2. Why are there poor people in cities? How do they live?
3. How do people get different jobs?
4. Can you get a job anywhere if you are different in some way? (Start a discussion of jobs years ago when advertisements sometimes said "Irish need not apply," "Italians, Jews, Negroes, etc., not wanted" and relate these to the Fair Employment Practices Act of today.)

IV. Ecology

Objective: To discuss with students ecologic segregation and the reasons for ethnic concentration (the influence of external, internal, legal, psychological forces in producing ghettos)

1. Why do people move into particular areas of a city?
2. What different kinds of people live in your area?
3. What is a neighborhood?
4. Do all the people in a city live in the same way?
5. How do the churches differ in different neighborhoods?
6. What is the difference between a city and a suburb?
7. What is a ghetto? What is the difference between a ghetto and a slum (racial, ethnic, occupational, economic)?
8. Are all people in a ghetto alike?
9. Are different ethnic ghettos structurally alike?
10. Why do people live in ghettos?
11. Are people made to live in ghettos, or do they want to do so? In each case, why?

12. How would people outside the ghetto feel if they were the ones who had to live there?

13. What is it like to live in a ghetto? (Two film strips, Jerry Lives in Harlem and Anthony Lives in Watts, of the Warren Schloat "Ghettos of America Series," are appropriate here.)

14. How do people in a ghetto feel?

15. How do people and children in a ghetto pick their friends?

V. Housing

Objective: To explore the various kinds of physical shelter in the city, the reasons for different types and conditions, ethnic variations in housing, the ownership patterns, the ways neighborhoods develop, etc.

1. Do all the people in a city live the same way?

2. Who owns the ghetto? (houses, stores, etc.)

3. How much do people pay for rent? Why? Do they always get what

they pay for?

4. Who teaches in the schools?

VI. Recreation

Objective: To explore the extent and characteristic use of leisure time; to determine any ethnic variations based on traditions (i.e., festivals, dances, games, etc.), and the factors that limit recreational opportunities and accessibility

1. Where do city children play?

2. Are there different games, kinds of music, etc., in different parts of the city?

3. What about gangs? What are they? Who is in them? What are the differences between gangs, groups, teams, "the bunch," "the guys," etc.

VII. Politics and Power

Objective: To explore power relationships in the city, who holds power, how they maintain it, and how people act to change these relationships (voting, demonstrations, candidacies, coalitions, etc.)

1. Who owns the cities?

2. Who runs them?

3. How are they run?

4. How do people in a city get things done or change them?
5. How do different neighborhoods get along in the city? Do they receive the same or different attention from city officials?

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FINAL REPORT
Project No. 8-0197
Grant No. OEG-1-8-080197-001-057

THE DEVELOPMENT OF INSTRUCTIONAL MATERIALS AND TEACHING STRATEGIES ON RACE AND CULTURE IN AMERICAN LIFE

Volume II
Second Part

John S. Gibson

December 1968

U. S. DEPARTMENT OF
HEALTH, EDUCATION, AND WELFARE

Office of Education
Bureau of Research

UD 007 885 - Vol. II, Part II

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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* Volume II of this report contains the Intergroup Relations Curriculum. For binding purposes, it has been necessary to divide Volume II into two parts. The First Part contains the various approaches to the Curriculum and also the first sixteen learning activities. The Second Part contains the remaining four learning activites, the two instructional units ("American Indians" and "The Declaration of Independence"), a bibliography of instructional resources, and the references for Volume II.

Acknowledgments

The broad dimensions of this study reflect the dedication and expertise of many people. The Director of the Project is particularly indebted to the staff members of the Lincoln Filene Center who have had principal responsibility for the Intergroup Relations Curriculum--Miss Damaris Ames, Director of Elementary Studies; Miss Joyce E. Southard, Assistant Director of Elementary Studies; Mrs. Ann C. Chalmers, Administrative Assistant to the Director; Miss Sandra J. Saba, Executive Secretary; and Mrs. Jan Brown, Administrative Assistant to the Elementary Studies Program. Mr. Wyman Holmes, Director of the Division of Media Services; Dr. Bradbury Seasholes, Director of Political Studies; Miss Miriam C. Berry, Senior Editor; and Dr. William C. Kvaraceus, formerly Director of Youth Studies at the Center and currently Chairman of the Department of Education at Clark University, provided indispensable services in the development of the Intergroup Relations Curriculum. Miss Sandra Lee Malaguti, Mrs. Anthony DiIeso, Miss Pearl A. Castor, and Mrs. Virginia O'Neil gave superb secretarial services. Consultants to the Center whose professional expertise was of great value included Mrs. John Hilbert of the Newton (Massachusetts) school system, Miss Barbara Hafner of the Medford (Massachusetts) school system, and Mr. Major Morris of Education Development Center Resource Center, Roxbury (Massachusetts). Mrs. Hilbert has been a clinical teaching consultant to the Center for three years, and Miss Hafner's contributions to the units on the Indians and the Declaration of Independence were outstanding. Mr. Morris' photographic skills are well represented in this study, and he continues to make important additions to the instructional materials in the Curriculum.

Former members of the Center's staff played key roles in the development of the Curriculum. They include Miss Jane B. Benson, Mrs. Erik C. Esselstyn, Mrs. Douglas Dodds (formerly Miss Astrid Anderson), Miss Vivienne Frachtenberg, and Mrs. Stephen Morse. All were deeply involved in the Arlington (Massachusetts) and Providence (Rhode Island) inservice programs for teachers; and Mrs. Esselstyn, in particular, wrote a number of the learning activities set forth in Volume II of this study.

The work of former associates of the Center is reflected here. Dr. Joseph C. Grannis of Teachers College, Columbia University, chaired the primary level working party during academic 1966-1967 and was responsible for many of the concepts in the learning activities for the early grades presented in Volume II of the study. His associates in this group were Miss Helen Clark, Winchester (Massachusetts) school system; Miss Else Jaffe, Harvard Graduate School of Education; Mrs. Louise C. Smith, Harvard Graduate School of

Education; Miss Melissa Tillman, New School for Children, Boston; and Mrs. Doreen Wilkinson, Lesley-Ellis School, Lesley College, Cambridge, Massachusetts.

The work of the intermediate-grade level working party of academic 1966-1967 is also incorporated in this report. That group, headed by Dr. Gibson, was comprised of Mrs. Hilbert; Mrs. William Davidson and Mr. Frank Lyman of the Lexington (Massachusetts) school system; Mrs. Paul Reinhart, member of the faculty and supervisor for social studies interns, Lesley College, Cambridge; Miss Mary Lou Denning, Lowell (Massachusetts) school system; and Mrs. Bryant Rollins, Hilltop Day Care Center, Roxbury, Massachusetts, and presently at the Harvard Graduate School of Education, Cambridge, Massachusetts.

The Center is also most grateful to the many teachers and administrators of the Title I Project, Lowell, Massachusetts, for their contributions to the teaching of the Curriculum during the summer of 1967, and to the teachers who used the Curriculum in the Castle Square Project, Boston, in the summer of 1968. Dr. Lonnie Carton of the Department of Education, Tufts University, did an excellent job in coordinating this project. Dr. Helen J. Kenney and her associates, especially Mrs. Barbara Harris, conducted early evaluation studies on the Curriculum.

We acknowledge with gratitude the help of the teachers from the Arlington, Cambridge, Boston, Lexington, Medford, Newton, and Winchester (Massachusetts) school systems and the eighty Rhode Island teachers who, through in-service programs, provided vital feedback for advancing the Curriculum in so many respects.

Finally, the Center expresses its deep appreciation to those administration and faculty members of Tufts University who have provided assistance in many ways, and to the officers and members of the Board of Trustees of the Civic Education Foundation, and especially to the late Samuel Barron, Jr., and Albert W. Vanderhoof, for their support and guidance of the Lincoln Filene Center.

John S. Gibson, Director
Lincoln Filene Center for Citizenship
and Public Affairs
Tufts University
January, 1969

Preface

This is a report from the Lincoln Filene Center for Citizenship and Public Affairs, Tufts University, to the United States Office of Education on research and development of an intergroup relations curriculum for use in our nation's elementary schools. The research and development reported in this study were performed pursuant to a grant with the Office of Education, United States Department of Health, Education, and Welfare (No. OEG-1-8-080197-001-057). Contractors undertaking such projects under Government sponsorship are encouraged to express freely their professional judgment in the conduct of the project. Points of view or opinions stated do not, therefore, necessarily represent official Office of Education position or policy.

Section I of this study sets forth the background of the Lincoln Filene Center's research and development on the Intergroup Relations Curriculum, which has received support from the United States Office of Education and from private agencies since March, 1965. Section I follows, in general, the Office's specifications for final reports. These specifications call for an introductory section which should contain the problem of the study, background, related research, project objectives, method of project development, results, discussion, conclusions, implications, recommendations, and summary. Parts A and B of Section I include the problem of the study, background, related research, and project development. We have presented some general propositions about intergroup relations in the United States, some critiques of current educational processes in this area, and some basic recommendations to meet these critiques. Part B is presented at some length because of the significance of the problem at hand and because of the important findings we submit to the Office and the public. Part C includes project development, results, discussion, conclusions, implications, and recommendations. Part D is the summary of the Center's research and development of the Intergroup Relations Curriculum.

This study, in effect, reports the continuation of the Center's curriculum improvement project on race and culture in American life. Previous studies which have been submitted to the Office under this project are cited in Part A, Section I. The present phase of the project began on January 17, 1968, and terminated on September 30, 1968. During that phase, the Lincoln Filene Center was asked to refine, modify, and supplement the instructional units and teaching strategies for intergroup relations education which were contained in previous reports. Section II of this study contains these refinements, modifications, and supplements. Section II, therefore, is the Center's Intergroup

Relations Curriculum as it stands in the fall of 1968. Section III of the study presents an accounting of inservice education for the Curriculum, evaluation, and dissemination procedures. Citations from the three sections are set forth at the end of the study. The contents of the total study reflect the organization of the report. This preface and the table of contents are included in each of the three volumes of this report. Various sections and parts of the study are numbered sequentially in the upper right-hand corner of each page, while the total study is sequentially paginated at the bottom center of each page.

The Lincoln Filene Center is continuing its research, development, inservice programs, and evaluation with respect to the Intergroup Relations Curriculum. Therefore, the entire program set forth in this report is provisional in nature and not designed for commercial publication. The Center is publishing the total study under its own copyright so that distribution of this study may be assured by processes other than the Educational Resources Information Center.

John S. Gibson
Lincoln Filene Center for Citizenship
and Public Affairs
Tufts University
December, 1968

Learning Activity #17

DISCRIMINATION

Objective: To help children to empathize with the victims of discrimination and understand its causes (All of the methodological tools are relevant to this learning activity.)

Lesson 1:

Read the following paragraph to the children:

> The Jones family like their home very much. They have worked hard to make it a nice, comfortable place to live. Then some new people moved next door to them. This disturbed the Joneses so much that they want to sell their home and move away from the neighborhood.[1]

Ask the children to answer the following questions orally or in writing. Some teachers have found that the children give more uninhibited answers if asked to hand in anonymous responses.

1. The people who moved in probably were-

In Miss Miel's study, many children cited dirtiness and noisiness as the neighbors' offensive qualities. It is felt that noise and dirtiness, stereotypes often associated with minority groups, such as Negroes, were answers camouflaging prejudice and discrimination. If the class gives this type of answer, try to prompt for additional characteristics of the neghbors.

2. The Joneses wanted to move away because-
3. What do you think about the Joneses' reason for wanting to move?
4. Why else might the Jones family have objected to them?
5. What are some other important things about the new neighbors?
6. Do you think that they might have been of any particular race or nationality?

   Why do you think so?
7. Are all whites that you know clean (quiet, etc.)?

   Do you think that all Negroes are dirty?

Children in classes in other studies have often more clearly cited racial prejudices as the cause of the Joneses' displeasure. When this topic comes up, discuss the reasons for the discrimination, trying to help the children to discover for themselves the falsity of the stereotypes.

8. Why wouldn't the Jones family want to live next to Negroes, (Italians, Jews, etc.)?

   Do you agree with this reason?

   Why?

9. Can the new neighbors change this characteristic?

   If so, how?

10. If not, do you think that discriminating against them is fair?

Lesson 2

Have the children see the film or read the book I Wonder Why . . . by Shirley Burden.(Garden City, New York: Doubleday & Company, 1963) Try to use the little Negro girl in the story as a peer with whom the children can identify and thereby empathize with the problems of discrimination which she faces.

1.	In what ways are you and this girl the same?	They like similar things.
2.	In what ways are you different?	The children may need some prompting to mention racial differences.
3.	Do you think she looks neat and clean?	
4.	Do you think people might say they didn't want to live next to her because she was dirty?	
5.	Why do you think some people don't like this girl?	
6.	If you were she, what would you do about it?	
7.	Do you think this would change everyone's feelings about her?	For example, if this girl's family was the one which moved next to the Joneses, do you think they might still want to move?

If the children reject the idea of irrational discrimination and say that no family would move away from Negro neighbors if they were "nice" people, explain that many people do.

Perhaps you or the children might want to bring in newspaper clippings about such incidents and discuss or role play them.

Refer to the governing process by discussing who in the government might prevent such discrimination and how it might be done.

In regard to groups and group interactions, discuss how groups outside the government might influence an individual family's behavior. What kinds of pressure could neighbors, groups of businessmen, real estate companies, and others exert?

8. Can you think of things about you that you can't change that people

Children have volunteered answers like "being short," and "wearing glasses."

criticize you for?

How does it make you feel?

9. How do you think you would feel if someone didn't want to live next to you because they didn't like people who are (short, wear glasses, etc.)?

How do you think this girl feels?

Lesson 3:

It has been found that a most effective way of having children empathize with victims of arbitrary prejudice is to discriminate against groups of them. This lesson is based upon an article entitled "White Pupils Get a Lesson in Bias," which appeared in The New York Times on July 14, 1968. It reported an experiment performed by Mrs. Darald Elliott, a rural third-grade teacher in Riceville, Iowa, which was similar to the exercise described below. One day she discriminated against the blue-eyed children in her class and the next day against the brown-eyed. The results were striking. Those who were discriminated against felt angry, violent, worthless, and their grades suffered, whereas those who were favored used their privileged status to lord over their less fortunate classmates. After the children had all experienced the effects of negative bias, they all felt strongly that arbitrary discrimination was bad. It should be emphasized, however, that the following "game" has affected children of varying ages very forcefully and should be handled carefully by the teacher.

The teacher should divide the children into two groups--e.g., those with blue eyes and those with brown. (It might just as well be those who were born before July 1st and those who were born after that date.) Then begin to discriminate against one of the groups, giving the favored group special privileges and such bonuses as candy, while denying the other group normal privileges, such as recess and recognition in class.

In previous test situations, the children quickly realized the basis of this discrimination and intensified the conflict among themselves, with the favored group becoming more aggressive, etc.

The situation can be reversed at another time so that all the children will have felt the effects of prejudice after the originally favored group has experienced discrimination. When this was done, it was found that the original "scapegoats" were more understanding toward the other children.

When the teacher wishes to terminate the game, she should reestablish a position of impartiality by explaining that she really has no preference between blue-eyed and brown-eyed children, but was merely conducting an experiment.

Use the experience to help the children understand the emotional impact of discrimination and prejudice and their causes.

1. How did you feel when you were in

   the "bad" group?

2. How would you feel if you were treated like that all the time? What could you do about it?
3. What groups of people can you think of that are treated like this all the time?
4. Is there any more reason for this treatment of them than there was in our eye-color experiment?
5. Why do you think people feel prejudice?
6. When you were in the "good" group, how did you feel?
7. Did you discriminate against the others? Why? Did you just go along? Why?
8. Did everyone who didn't understand or approve of the ill treatment of the other group speak out against it? Why or why not?
9. Why did you think that the other group was being mistreated? From these answers and those

which the children give as explanations for mistreating or failing to object to the mistreatment of the other group, try to draw out some of the causes of prejudice. Write them on the board when the children mention relevant examples. These would include:

a. Fear ("I thought people with brown eyes were bad, dangerous, etc.")

b. Ignorance (They didn't know anything about eye-color difference and therefore didn't know for sure what this group of people might be like.)

c. Imitation (Everyone else, including the teacher, did it, so they went along.)

d. A bad experience (Someone they knew and disliked had blue or brown eyes, so they felt that all people of this eye color might be unpleasant.)

Lesson 4:

Have the class read the following story, "No Movie." The example of discrimination against a Negro is related to that of housing discrimination in lessons 1 and 2, but the story may be more effective after the children's experience with eye discrimination and should be used to extend to the here and now the discussion of the causes of prejudice started in Lesson 3.

"No Movie"

I grew up in Cincinnati when it was a bad time to be growing up there. Everything was segregated. I was very lucky, though, in having a strong grandmother who took us out of the ghetto whenever she could. She took us everywhere --like picnics in the park, five miles from home--into the white world. I see now that it was good to know what was outside of my own small world--the beautiful green grass as well as the frowning faces speaking, "No."

When I was seven or eight, I remember the movie King Kong coming to downtown Cincinnati. I wanted to see this movie badly. I had to see it. I knew that Negroes couldn't go to the movie theatre. I knew it. I knew it. I knew I would be turned away, but I also knew how very much inside I wanted to see this show.

I went downtown to the movie theatre. I had been downtown before with my grandmother, and I guess that's why I wasn't scared. I walked up to the ticket window and lifted up my money to the young girl. She looked down at me and shaking her head (sadly, I think) said something like, "I'm sorry, but I can't let you go in."

I took my money back and sat down on the curb in front of the theatre. I sat there all afternoon--hours. I'm not sure why. I guess I was waiting for someone to come along and take me in.

"Are you waiting to go to the movie?" he would say.

"Yes," I would answer.

"Well, shall we go in now?"

"Yes," I would answer again.

I watched the girl at the ticket window part of the time. I think I had really decided that she would help me. She had looked sad. She knew how much I wanted to see King Kong. She didn't help me, of course. When it got late, I went home.

Have the children answer the following questions:

1. Why do you think it was so unusual for a Negro boy to go to a park five miles away?
2. How do you suppose the park was different from his "own small world"?

   Who were the "frowning faces speaking, 'No' "?
3. Why couldn't the boy go into the movie?
4. How do you think the boy felt when he couldn't go to the movie?
5. This is a true story which happened about 20 years ago. Do you think Negroes are kept out of movies now?
6. Can you think of places from which they are still barred?

The example of housing should come to mind immediately. Also discuss discrimination in public places, country clubs, and businesses.

7. What can be done about changing these policies?

   What can individuals do?

   What groups might be effective in changing these policies?

   What might the government do?

After the children have discussed possible avenues of change, discuss examples of past changes in discriminatory policies in restaurants accomplished by sit-in movements in the South and in public transportation (due in part to the freedom rides). Help the children to explore how individuals, groups of citizens, and different branches of the government all cooperated in changing policies of discrimination. Then discuss the drawbacks.

8. What haven't these methods accomplished?

Twenty years ago there was discrimination in movies. Today there is still discrimination in many places.

9. If you were the boy in the story would you be satisfied with these methods?
10. Do you think these feelings contribute to causing riots?
11. What do you think causes people to treat Negroes this way?
12. What resemblance do you see between this treatment of Negroes by white people and our experiment with eye color?

Help the children to discover the relationship between the causes of prejudice discussed in lesson 3 and those of prejudice against Negroes and other minority groups today:

1. Fear Fear that Negroes may be violent, carry knives, be dirty, etc.
2. Ignorance Many whites have had little direct contact with Negroes

which would help to disprove unfounded fears.

3. Imitation "Everybody else discriminates." Speaking out against discrimination might bring such consequences as boycotting of a businessman, social ostracizing, etc. Some of the children's books recommended in the bibliography explore the problems of white children who befriend Negro children and are ostracized by white friends. For example, Call Me Charley by Jesse Jackson and The Empty Schoolhouse by Natalie Carlson include examples of a white friend of a Negro girl who goes along with the community's segregation policies.
4. A bad experience A white person knows of a Negro who is violent, dirty, lazy, etc., and generalizes

this experience into a stereotype of the whole group.

Lesson 5

Read to the children or have them read, Willy Wong: American by Vanya Oakes. This, as well as the other books recommended in the bibliography, might be used to deal with discrimination against other American minority groups and against foreign peoples. As in previous lessons, try to help the children to empathize with the victims of discrimination, to understand the causes of the incidents discussed, and to discover for themselves the irrationality of the prejudices involved.

1. Why did Bronco make fun of Willy?
2. Do you think these are good reasons?
3. Had Willy ever done anything to Bronco personally to make Bronco dislike him?
4. Why did Bronco think that Willy was different?
5. Willy couldn't play baseball, because his Grandfather made him learn about his Chinese heritage. Do any of your families have customs from a culture which is different from your neighbors'?

These do not have to be major differences. They might simply involve an Italian mother's native dishes or an Irish family's celebration of St. Patrick's Day. If the children have trouble in thinking of answers, prompt them with some possible examples.

Do you enjoy these customs? How would you feel if someone made fun of them?

6. Do you feel that these customs make you any less American? Do you think that they add to our culture?
7. Do you think that the same is true of Willy?
8. Can you think of ways in which Willy's family and their Chinese culture add to our culture?

Lesson 6

Objective: To explore what a ghetto is and the reasons for its existence

Material: The filmstrip Anthony Lives in Watts (Warren Schloat Productions, Inc., Pleasantville, N.Y., 10570)

Part A

1. Write the word neighbor on the board. Have the children read it and ask them what they think a neighbor is.

   If necessary, encourage the children with questions like:
   Can a person you don't know be a neighbor?
   Can a neighbor live far away?
   Can this word have different meanings?

2. Write the word neighborhood on the board and repeat this process.

   Try to encourage the children to think about the invisible bounds of a neighborhood. "How do you know where a (your) neighborhood ends and begins?"

3. Is everyone in your neighborhood the same?
   How are your neighbors different?
4. Call on individuals to answer:
   What religion and nationality are you?

Is everyone in your neighborhood of that religion and nationality?

Are most of your neighbors?

How can you tell?

Are there some differences we can find more easily than others?

Can you think of any religions or nationalities which are not represented in your neighborhood?

Do you think your neighborhood has a good mixture?

Are all neighborhoods the same?

If not, how are they different?

Classes which discussed this topic readily volunteered that cities had "colored sections" and slums as well as wealthy and rural or suburban areas.

Children from urban areas should also be able to discuss a city's different ethnic sections. Encourage them to explore these differences.

Where can you go to get different kinds of food?

In which parts of town might you

hear foreign languages spoken?
What makes Chinatown (or Little Italy, etc.) special?
How is it different from other neighborhoods?
Are the stores different?
What other big neighborhoods can you think of?

5. Ask the same types of questions about the "colored section" (or whatever word the children use) as about the other neighborhoods:
What is it like there?
What do you think is sold in the stores there?

Use this discussion simply to allow the children to air their opinions about the types of differences that they associate with the black ghetto so that you can discuss them later. One fourth-grader, for example, assumed that stores in the Negro neighborhood would sell secondhand clothes.

6. Write the word ghetto on the board.

   What is a ghetto?

   Who lives in a ghetto?

   Are there ghettos in the United States?

   Are the people in a ghetto different from one another?

   How are they the same?

   How are they different from the people who live outside the ghetto?

The children may not be familiar with the word or know what it means. The questions in the opposite column are intended to help them to define a ghetto as clearly as they are able. They will then be able to recognize the characteristics they saw in the filmstrip in lesson 6.

Part B

Show the filmstrip Anthony Lives in Watts.

1. The filmstrip says that Anthony lives in a ghetto. What do you think makes Anthony's neighborhood a ghetto?
2. How are his neighbors different from one another?
   How are they all the same?

If the children confuse a ghetto with a slum, answering that poverty and poor living conditions characterize it, ask questions which show the relative comfort of Anthony's family, perhaps by comparing it with those in Appalachia and Harlem described in the learning activity on poverty. For example, they have a car, a five-room house, and a garden.

If the children are unable to come up with the idea that a ghetto is a neighborhood to which people of the same race or nationality are restricted, question them further.

3. What else might make Watts a ghetto?
   What do you think the filmstrip meant by the statement that an invisible

	frame keeps Watts fenced off from the rest of the city?	
4.	Could you move out of your neighborhood if you wanted to? Can you think of any people who couldn't move if they wanted to?	
5.	What might keep a family from moving besides laws? What do you need to move besides money?	A place to go.
6.	Is there any group of people that your neighbors or the people of your neighborhood might not want living in their neighborhood?	If the children don't volunteer the answer Negroes, ask, "Do you think there are people who wouldn't want Negroes living in their neighborhood?"
7.	If no one wants to let the people of this group move into his neighborhood, where can they move? Do they have anywhere else to go besides Watts?	
	Are there means other than phys-	Freedom being limited by the absence

ical ones that can force a group to live in only one neighborhood?

8. Why do you live where you do?
   Did your parents have a choice?
   Could they choose to move if they wanted to?
   Did they choose their neighbors?
9. If you live in a ghetto, can you choose to move out?
   What did the NAACP official mean when he said that the promises of the Constitution had not been fulfilled?
   Do you agree?
10. Explore the limitations which ghetto life imposes on its inhabitants.
    How does the city of Los Angeles treat the inhabitants of the ghetto compared to the way it treats others?

of choice is the focus for this discussion.

If the children don't remember any examples, prompt with questions like, Is the transportation in Watts as good as in other parts of the city?

Why can't Anthony drink the water from the sink?

How does his family have to get drinking water?

11. Why does the bad transportation make it hard for men to get work? Why does it cost a man who lives in Watts more to get to work than a man who lives in another part of the city?
12. If you lived in a part of the city that had bad water and bad transportation, would you want to move?

    Do you think that Anthony's family might want to move?
13. Because of the way many people feel, the Negroes in Los Angeles are forced to have their houses in ghettos like Watts. Can you think of any other parts of Anthony's life which are restricted to the

ghetto?

Do you think that the people who don't want Negroes living in their neighborhood would mind if Anthony's family wanted to eat in the restaurants in their neighborhoods?

Where do you think that these people would prefer that Anthony ate? shopped? went to school?

14. Do you think that these people come to the restaurants (stores, schools) in Watts?

Did you see any in the pictures?

Who did the filmstrip say went to Anthony's school?

15. How would you feel if people wouldn't let you live where you wanted to?

What would you do?

16. If you were a Negro living in Watts, do you think you would

feel that changes were being made

quickly enough?

Learning Activity #17

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Learning Activity #18

POVERTY

Lesson I:

Objectives: To help the children to achieve some perspective about the value of money by calculating the income needed to support a family

To create empathy for the poor by helping the children to understand what a life of poverty is like and to discover for themselves the obstacles which prevent a family from overcoming its condition of poverty

(This lesson may be spread over several classroom periods if necessary. If the children do not know what anything costs, use Part C below of this lesson.)

Part A:

1. Let's try to figure out what it costs a family with two children to live for a year.
2. What are some things that you can think of that your parents have to pay for? (List items on the board.)

Encourage the children to think of as many items in a family's yearly budget as they can. (See Table I, attached, for information.) Make sure the children mention specific items in each of the major categories. If they can't think of one, ask them a leading question such as: "Well how do you go to places?"

	"What if you have a toothache?" "Where do you keep your food?" "What is your house or apartment filled with?" "What machines does your mother use for cooking? For the apartment? For clothes?" "What happens when any of these things get dirty or broken?"
3. How much do you think each of these things costs for a whole year?	This may be very difficult. If so, lead the children with questions. For example, if a child knows from errands he has done that a loaf of bread costs 30¢: "How long does a loaf of bread last in your family?" "How long would it last for a family with two children?" "How many loaves would this family need to buy each year?" "How much would the family spend in a year just on bread?"

If possible, the same process should be repeated with other types of food, and with clothing and other basics whose cost the children might know. Emphasize, if possible, the cost of absolute necessities, such as rent, shoes, and so on. Show how expensive nonessentials which the children may be accustomed to, such as toys, vacations, movies, may be. They should guess at these items themselves.

Do not give the children the table as a whole. In supplying figures for the categories after the children have discussed them, try to relate the amount to an item whose cost the children know, as in 4.

4. The average family spends 28.9% of its income, or $1,988.90, on housing expenses.

   How many dresses could that buy?

   How many baseball gloves?

TABLE 1: AVERAGE ANNUAL EXPENDITURES FOR CURRENT CONSUMPTION BY FAMILIES

		Percentage of Income[1]	Amount Spent[2]
1. Food	Total:	24.5%	$1,651.68
2. Housing	Total:	28.9%	$1,988.90
a. shelter		13.0%	$894.66
b. other expenses (fuel, light, refrigeration, water, house furnishings and equipment, and household operations)		15.9%	1094.24
3. Clothing and personal (includes clothing materials and services, personal care, and medical care)	Total:	19.9%	$1,369.52
4. Transportation	Total:	15.3%	$1,052.95
5. Other	Total:	11.4%	$784.75
a. recreation and education		5.9%	$406.04
b. tobacco		1.8%	124.08
c. alcoholic beverages		1.5%	103.23
d. miscellaneous		2.2%	151.40

Part B:

Objective:	To help the children to learn the limitations and possibilities of different sized budgets
Materials:	Play Money. Use index cards to represent dollar bills. Have the children make some $10, $20, $50, and $100 "dollar bills."

1. Divide the children into families.	The average American family consists of 2 parents and 2 children. The budget in Table 1 is geared to a family of this size, but the families may be larger or smaller. It is recommended, however, that at least for this part of the lesson, the groups should be equal in size.
2. Give each family their annual income in play money.	A variety of incomes should be used, including poverty-level incomes (under $3,000 for a family of 4) and incomes typical of the children's community.
3. Go over the list on the board with costs on it.	Alternatively, give each family an outline of the major categories of costs listed in Table 1 to use in their figuring.

4. Have the children compute their "family's" expenses in relation to the expenses they studied in Part A based on the average American family unit's income of $6,822.00.

For food, have them determine what one day's food costs and multiply that by 365.

For prices on furniture, clothes, and equipment, secure mail-order catelogues from Sears Roebuck and Montgomery Ward.

If there is time, the class might go on a trip to some stores, arrange their own picnic, and calculate the costs involved, or a merchant might be invited to speak to the class.

5. Help the families with questions. For example, ask a family with a high income questions like:
   What kind of house do you think your family lives in?
   Do you want to spend your extra money on a nicer home?
   Do you want more expensive clothes?

Have the family make its decisions together, with each child playing the role of a specific member of the family.

Can you afford both?
If so, for what sorts of luxuries do you still have money left?
Is there enough for all members of the family to have as many luxuries as they want?

6. A family with only slightly above-average income will have to decide on which of several possibilities to spend its extra money:
   What if Mother feels she needs a new washing machine, but a younger sister has no bike, and all her friends do?
   What if the other members of the family very much want a new T.V. set?
7. Families at poverty level will have different problems:
   The average family spends $3,639 on just food and housing, but you have

only a $3,000 income. What are you going to do?

Mother, how will you save on food? What will your family have to give up?

Father, how will you get housing for the amount of money you have to spend?

The family as a whole must consider whether it wants to spend all of its income on food and housing to get the best it can.

What would this mean giving up?

New clothes, medical care.

How could the children go to school, then, if their shoes wore out?

Therefore, does this family decide to live in an even worse place and eat even less food so that the children can have clothes for school?

How will the family economize? What do you think their home will be like?

Will they even be able to afford a telephone?

Will each child be able to have his own room? Might the parents even have to sleep in the same room as the children?

8. Have the members of the rich, poor, and average families switch so that they can experience contrasts in the different ways of life.
9. In another lesson, compare the differences between families of different sizes.

What if a poor family has seven children? (This is the average number in an urban slum.) How would you economize?

How much do different kinds of meat cost?

How much does spaghetti cost?

Would the family be able to eat any meat at all?

Part C

(This lesson is designed to introduce money concepts to younger children.)

Materials: Paper play money

1. Do you receive an allowance? What sorts of things do you spend it on?	If the children are old enough to receive allowances, try to elicit the idea of a family budget from them by comparing it to their own "budgets."
2. Do you plan what you are going to do with all of your allowance before you spend it? W What might happen if you just bought whatever came to your mind first?	It may take several steps to elicit the idea that there might not be enough money left for the most important items, or any money left at the end of the week, if the allowance is spent haphazardly.
3. Who else can you think of who has to plan how to spend money? Why?	Schools, the government, the family
4. Do your parents get an allowance? Where do your parents get their money?	If the children have no allowances, start with the family income.

5. Do your parents plan what they are going to do with their money?
   Why?
   What might happen if they didn't?
6. Divide the class into family groups. Assign a role to each child -- mother, father, etc. The average American family has two children, but for variety, represent different types of family units: families with grandparents or other relatives living with them, families with many or no children, families with only one parent.
   Have the families meet separately and answer questions like:
   On what must the family as a whole spend money during the year?
   Food, vacations, rent, etc.
   What must they spend to live for one month?

On what does each member of the family want to spend money for himself?	Toys for children, appliances for mother, etc.
How much do you think each of these items will cost?	
7. Have a discussion with the whole class. Have them compare budgets to see whether any important items have been left out. If the entire class has forgotten an important item, use the type of questioning concerning "house-furnishings" in Part A to help the children think of these expenses for themselves. Let the families meet again to adjust their budgets for these mistakes.	
8. Next, reassign all of the children except the fathers to new roles. The class should have a landlord, food and clothes	

merchants, a doctor, and all other important members of the community whose goods or services the families wish to purchase or use. Give each of them bills to hand out to the different families. The amounts of these bills can be based on the figures in Table 1, which assumes a family income of $6,882.00. Have the fathers go to each merchant and pay with the family's supply of (play) money. It may be more meaningful to the children to break the living expenses down to monthly costs and to make their payments on that basis.

9. It is more than likely that the children will have seriously miscalculated the amounts of the items in their budget. Have the families

regroup after the bills have been paid, and discuss their errors.

Which items did you miscalculate?

How can you fix this?

Lesson 2

Objective: To explore poverty in Appalachia

This lesson can be related to individuals, groups, interactions, the governing process, and here and now.

Materials: The Shame of a Nation by Philip M. Stern and George de Vincent

1. Show the children Kentucky and Appalachia on a map.
2. Explain that the stories you are about to read to them (or have them read) are true stories about people who live there in communities where most of the men have lost their mining jobs because they have been replaced by machines.
3. Read the stories (or have the children read them) about the Graves and Newton families in Shame of a Nation (pp. 19-23) and show them the pictures.
4. Looking at the pictures on pp. 20 and 21, ask questions such as the

following to encourage the children to empathize with the people and understand what their lives are like. Pursue whatever line of questioning seems to evoke the best response from the class.

What is a shack?

What are the rooms like?

How many people must sleep in one room in the Graves' shack?

To encourage the children to understand the problems of crowded living even better, have them draw the house with each of the ten members of the family doing something in it. Or divide the children into "families" of ten and assign them to a one-room "house" (a section of the classroom) with only a few chairs and other appropriately sparse furniture. Each family could enact a different time of day or year -- bedtime, suppertime, winter, summer.

What happens when it gets cold?

The children may remember the reference to the newspapers which provide the only insulation. This is shown in the picture on page 21.

Do you think the Graves have a shower?

How often do you think each person gets to clean himself?

How much do soap and shampoo cost?

How much soap and shampoo do you think the Graves family can buy?

5. What happens to the shack when it rains? What happens to the street?

6. What do you think you would do in bad weather if you lived there?

Prompt with more specific questions, if necessary. Do they have warm clothes, blankets, as much heat as they want, etc.?

7. Based on your experience from the last lesson, how long do you think

$20 would last this family?

8. What do you think the Newtons did when they had no money for six weeks?
9. How would you survive if you were in their position?
10. What is the longest you have ever gone without eating?
11. When the children have some ideas of what it is like to live in Appalachia, encourage them to think of reasons why these families can't improve their conditions. These questions are only a few of those which might be possible:

What jobs do you think that the fathers of these families could do?

Are there any jobs available where these people live?

Go back to the map of Appalachia. If the children do not notice it themselves, show them that there are no big cities.

If so, what do they pay?	The children may remember that Mr. Newton earned only $10 for a day's work, $20 a week at most. If necessary, refresh their perspective about this amount by questioning them about prices they learned in the preceding lesson.
Could these families move to a place with more jobs if they wanted to?	
What do you need to move?	Money to move the family and its furniture, a place to live, a means of support until a new job is obtained.
Where could they go?	
What could they do when they got there?	
What were these men trained to do?	
What other kinds of jobs could they do besides the ones they have been doing?	
How much schooling did these men have?	

Will their children be able to go to school as long as they want? As long as you can?	
Who pays for a community's schools?	If the children answer "the government," ask them where the government gets its money.
What do you think their schools are like?	
Do they have as many books as they need?	
Who might teach them?	For those who are interested, some statistics about teachers in Perry County, Kentucky, are given on page 29 of Shame of a Nation.
Why might it be hard for the children to learn and to do well in school even if they were bright and wanted to?	Crowded home, they are hungry, etc. If the children don't volunteer these answers, help them to discover them themselves by asking questions like: How do you like the house to be when you do homework? Do you like to have your brothers and sisters around?

	How might you feel about doing your work if you hadn't had any dinner that night? Could you do your best in school if you hadn't had any breakfast?
12. The third line of questioning in this lesson should explore the possibilities for outsiders to help. Do you think that other people should help these families?	The children should decide for themselves that these families should be helped, or else they will not be effectively convinced. If they feel that the Appalachian poor should help themselves, try to show the weaknesses in their arguments by asking "Why?" and "How?"
What do these people need? What could we do by ourselves to help them?	Possible answers might include sending clothes, food, money.

13. Explore those needs for which the remedies seem beyond the scope of a small group of individuals: better schooling for the children, jobs and job training, and so on.

With which of these needs might we not be able to help the families by ourselves?

Can you think of anyone who might be able to help them?

If the children are unable to come up with answers like "the government" or "large charitable institutions," ask questions like:

What would be needed to help these people?

Could it be done without lots of money or people? If so, how? If not, why not?

What groups can you think of that are large enough and have enough money to do this? How could these groups help? Do you remember what suggestions the book made?

14. After the children have covered the unit on the governing process, try to help them to discover how they, as private citizens, could influence the government to carry out the policies they have just made up. If the children have only learned about the neighborhood or local government, discuss this as a local problem and then extend it by analogy to the Federal government. Who makes the rules in the government concerning these policies? How could you help to affect these policies?

The children may not immediately come up with answers such as voting, writing to Congressmen. If not, prompt them with questions such as:
Why do the people who make the government's policies have the power to do this?

Who gave them this power?

Can we take it away?

How do we know what policies our Congressman is supporting?

If we do not like these policies, how can we let him know? How can we make a suggestion to him?

If he does not listen, what else can we do?

15. The class as a whole could write to its Congressman and ask what the Congress is doing for Appalachia.

Lesson 3

Objective: To explore poverty in the urban ghetto and empathize with those in it

Materials: The filmstrip, Jerry Lives in Harlem (Warren Schloat Productions, Inc., Pleasantville, New York, 10570)

1. Show the filmstrip Jerry Lives in Harlem.

2. Ask whatever questions seem to help the class to understand what an urban slum is like and how it feels to live there.

   The questions suggested are only examples of the types of questions which might accomplish this. The questions following the initial question in each group are suggested to help draw the children out only if they have trouble in answering the lead question. Give them a chance to respond initially.

   What is Jerry's neighborhood like?

      How do the people there feel

about people who might come
to their apartment?
Why do you think they feel
this way?
Who lives in Jerry's neighborhood? How are his neighbors
like him and like one another?
How are they different from
him and from one another?

What is Jerry's apartment like?

Do you think that a "railroad
flat" has many windows?

What do you think it is like to have
curtains instead of doors?

What do doors do that curtains don't do?
For example, what if Jerry
wanted to have a friend over?
What if he needed quiet to
study?

Why do you think that Jerry's family lives in that kind of apartment? Do you think they could move? Do you think they could fix it?	The children should realize that lack of money is important in these three questions. The existence of a ghetto is also important. After the children have done the lesson on ghettos in the learning activity on discrimination, have them relate this idea to Jerry's situation.
The film says there are rats in Jerry's building. What is a rat? Can it harm people? Could Jerry do anything to protect himself from the rats? Why is lunch at school often the main meal of the day for Jerry? What are some of the games Jerry plays with his friends? Have you ever played in the street? What happens if you fall? If a car comes?	

Are there any fields where Jerry can play?

Can you think of some other problems in playing in the alley or on roofs?

  What do people throw there?

Why was the old woman looking in garbage cans?

What sorts of things might she find there?

Would you want to use these things?

Why does she?

Why do you think Jerry and his friends like "superheroes?"

  What might they be able to do that he can't?

Why doesn't Jerry do well in school?

  Does he try to learn?

  Can he study at home?

  Where is there a table?

- Where is it quiet?
- Can anyone help him if he can't understand his lessons?

What do you think might happen to Jerry if he can't do well in school?

What sorts of places does the city provide for the people of Jerry's community to use?

- Are they nice?
- Why didn't Carol like the resting place near the market?
- Would you like to swim in the pool shown in the picture?
- How many people do you think shared it?

Do you think that the people of Jerry's community can improve their community or get the

Again, the problems of discrimination and the limitations of ghetto inhabitants are relevant.

city to improve it? If so, how? If not, why not?	Draw the governing process diagram. Use it to show how the people in Harlem might affect policy. If possible, have a town official or a housing specialist visit the class.

Lesson 4

Objective:	To explore the structure of the governing process, especially the part which influences the poor, and the opportunities which it can offer
Material:	The correspondence included here between Bill Rogers and his Congressman, which was written by June M. B. Esselstyn

Part A:

1. What is the name of our President?
2. What are the people who represent us in Washington called?
3. What are the names of one Congressman and one Senator?
4. Introduce the correspondence between Bill and his Congressman as an example of how a boy in an urban slum from a family like Jerry's (in Jerry Lives in Harlem, lesson 3) tried to seek aid from his Congressman. Have the class read the correspondence. The following questions are merely intended to indicate the types of

questions which might be asked. Some of them are intended only to probe the children's understanding of the correspondence. Ask questions which will help the class to understand Bill's problems.

Why did Bill write to his Congressman?

Why does Bill's mother want him to leave school?

Why does he need a job?

Why can't his mother work?

Why doesn't Bill want to leave school?

Do you think he should?

What kind of job do you think he might be able to get if he did?

Do you think that the program that Bill's Congressman recommended is a good idea? Why?

What did Bill think of the program?

Why didn't he want to go to the office?

Do you think it would have been better if the government had simply given his family more money?

Do you think Bill would have liked that?

Part B:

Objective: To explore the relationship of the individual with the Federal government -- what the relationship is, how the individual can exercise influence, and so on

1. How do we choose a Congressman?
2. Who can vote?
3. How else can we influence a Congressman other than by our votes?

   How did the Congressman say that Bill as an individual could influence the people above him?
4. What groups does Bill belong to?

Do you think that any of these groups could influence the men who form policies? If so, how?	Refer to learning activity on demonstrations if necessary.
5. Can you think of any examples of people you know trying to influence the government? Examples of people in the news doing it?	
6. How could you influence a Congressman? How could we as a class do something?	Write a letter.
7. Is there any kind of letter you would like to write to our Congressman?	The children may need some probing on this topic. If you have ideas they might use, try by asking questions to get the children to discover them themselves. For example, it might be meaningful for the children to ask their Congressman to try to help the starving children in other countries. This might involve a timely topic, such as the starvation in Biafra during the

Nigerian civil war in 1968 or an area of chronic malnutrition such as India. The types of questions you might ask are:

Bill wrote because he needed a job. Why else might someone write?

What about someone who needs food?

Might you write to a Congressman to ask for help for people other than yourself?

Can you think of any people who need some important things that we already have?

If you have to make a direct suggestion, make sure that the topic is one with which the children empathize, one which they will feel needs the attention of a letter. For instance, for the topic discussed above:

Have you ever gone without food?

For how long?

What did it feel like?

Why do you think the people in _______ need food?

Is there anything they can do about it?

How would you feel in their position?

If you were they, would you think that other people should try to help you?

8. Have the children compose letters, either individually or as a group, and have them find out who their Congressman is and send them to him.

If the children sincerely do not feel that there is any national policy that they would like to influence, discuss the reasons for this; i.e., they are so well represented or are such a secure and prosperous segment of our society that they have no need to write. Contrast this with the position of the various groups in the country which lack those things that make the children so well satisfied.

Part C:

1. Using the diagram in the Congressman's letter, examine the structure of the government agencies which control Bill's job. Try to relate the program to the children by discussing it in terms of an imaginary program that could help them if they needed to use it.

   How could we find out who is in charge of school work programs in the Department of Labor in Washington?

How could we find out the name of the Manpower Coordinator in the Community Action Program (CAP) in town?	Call them up.
What group of people in the government created the Neighborhood Youth Corps?	
How did Congress create it?	
How do you think the Congressman decided that such a program was needed?	
How did Bill's Congressman say that Bill could help?	

LA 18-40

Congressman John Doe
United States House of Representatives
Washington, D.C.

Dear Mr. Congressman:

My name is Bill Rogers. I live in Apartment 321, 415 126th Street at 2nd Avenue in New York City. My family moved here from a farm in Virginia. I don't like the city. It is so unfriendly and big. In Virginia we lived on a street with a nice name. It was called Washington Street. In New York City the streets are just numbers. I feel like a number not a person. Our neighbors in New York say, "Oh, I've seen you. You live in Apartment 321. Right?" In Virginia they used to say, "Oh, you're Bill Rogers. Right?" I had a name in Virginia. In New York I'm just a number.

I have a mother and sometimes two fathers, who come home sometimes. I have three sisters. They are all younger than I. I am 16 and Mary is 14. We have the same father. Then there is Annie who is five and Daisy who is three. They have a different father.

Well, anyway, my mother wants me to work, but I want to stay in school. She says I am 16 now and can leave school. The family needs money. My mother cannot work because she has to stay at home and take care of Daisy and Annie. Can you help me? Maybe I could work after school. Could you help me find a job?

In school, we learned about how we elect Congressmen. My mother voted for you. She said you are supposed to represent us in Washington. Some day I think I would like to be elected to work for people who are not very happy. Thank you.

Sincerely yours,

William Rogers

LA 18-41

Mr. William Rogers
Apartment 321
415, 126th Street
New York, New York

Dear Bill:

Thank you for your letter. It was good to hear from you and to hear about your needs and interests. You were correct in saying that I represent you and your neighbors. However, it is hard to know about your needs and desires unless you tell me.

I agree with you. You should finish high school. As you suggested, you could work after school. There is a program which the New York City Board of Education coordinates, called the Neighborhood Youth Corps. It is for boys and girls between 16 and 21 who want to earn some money, for those who are in school and for those who have dropped out. As you wisely are intent on staying in school you would apply for the "In-School Neighborhood Youth Corps." This program would give you a part-time job after school. Perhaps there is a Vocational Counselor in your school, whom you could ask about the program. If not, you could write the New York City Board of Education about it.

Please keep us informed as to your progress and your impressions of the program. The Neighborhood Youth Corps was created through congressional legislation in 1964. We provided money for this program, which the Department of Labor runs for us. We need to know continually how it is going and what modifications it needs, if any. It is people like you who can provide us with this important information. We hope you will.

Sincerely yours,

Representative John Doe

Congressman John Doe
United States House of Representatives
Washington, D.C.

Dear Representative Doe:

Thank you for writing me about the Neighborhood Youth Corps. I followed your suggestion and went to the Vocational Counselor in the school. He said the program was being run locally by the community action program against poverty. He said they chose the boys and girls for the program. Then the Neighborhood Youth Corps boys and girls work around the school or in the CAP, it's called. (CAP stands for Community Action Program.)

I didn't like the idea of going to an office which is for poor people, because I don't like to think that we are poor. But you suggested it, so I went.

It was a little scary because it was a real office. I went in, though. A nice man made me feel more relaxed. He said, "Hello, young man. Have a seat. Are you a student? I see you are carrying books."

"Yes, sir," I said. "I go to P.S. 57, but my mother wants me to quit school and get a job."

"What do you want to do?"

"I want to finish and get a diploma, but we need money."

"Who is we?" the man said.

"My mother and three sisters. My father and stepfather don't live with us, and my mother cannot work because my little sisters aren't old enough to go to school. So my mother has to stay with them."

"What are you interested in? What do you want to do after you graduate?" he asked.

"But I have to work NOW."

"I understand that you need to work now. This program is just for people like you who want to stay in school and earn some money. We will find you a job to do after school, but I was wondering what you are interested in doing after you graduate, so we can try to find a job related to that interest."

"I want to be a teacher, but I know that means I have to go to college. I will have to work first and save some money before I can go to college. I like working with kids. Maybe I could work in a community center or boys' club until I go to college. And after college I could teach."

"Well, we have two possible jobs for you. One would be helping out on a playground every afternoon. We have some after-school recreation programs for eight to twelve-year-olds. You would help the VISTA volunteer in charge of the program and help clean up afterwards. The other job would be working in the high school, doing various jobs in the Principal's office. One job would let you work with younger boys and girls and the other would let you see how a school runs. Which would you prefer?"

I chose the school job, because I thought it would be more valuable if I was going to be a teacher.

You asked me in your letter to let you know of my progress and my impressions of the program. Well, here goes.

First, my interview was good. As I said in the first part of this letter, the man was very nice. He made me feel very relaxed, not as if I was poor and begging for a job. He made me feel kind of important. I felt proud, good, after the interview.

But my job is awful and I don't know what to do. Another guy in the Neighborhood Youth Corps and I have to work for a mean man. He calls us "boy" and is really strict and mean. He thinks we're lazy and trying to get away with things. He keeps saying, "I know your type. You are all the same." We try to do good jobs, but sometimes he makes us so nervous we make mistakes.

Also I'm not learning about how a school runs. We sweep floors and wash blackboards mostly. Sometimes we carry books or something from the Principal's office to a classroom.

I feel badly about this. You helped me find this program. Part of it was good, but my job is terrible and I don't know what to do about it. I went back to see the man who interviewed me, but he has moved to a more important job and isn't there anymore. I'm afraid I'll lose my job if I make trouble. We need the money. My mother is very proud of me, but she doesn't know how bad my job is. I pretend it's all right.

I'm sorry to bother you, but I don't know what else to do.

Thank you.

Your friend,

Bill

LA 18-45

Mr. William Rogers
Apartment 321
415, 126th Street
New York, New York

Dear Bill:

Thank you for your last letter. I was sorry to read of the problems you are having.

Attached is a simplified chart of responsibilities, shall we say. Reading from the bottom up: you are responsible to your supervisor, who is responsible to the CAP, which is responsible to the Board of Education and so on. Reading down, you see who is responsible for whom.

If you feel, and it appeared from your letter you do, that you cannot complain to your job supervisor, I suggest you go past him to the Community Action Program, sending copies of your letter to the Board of Education and the Neighborhood Youth Corps in Washington. Please also continue to keep me informed as to your progress.

It is your right and your duty to voice your dissatisfaction with a public program. The administrators who sit in their offices need people like you to tell them what is wrong, and what is right.

Best of luck to you.

Sincerely,

Representative John Doe

	POLICIES
Congress United States House of Representatives	Legislation
Department of Labor Neighborhood Youth Corps	Regulations & Grants
Applicant and Funded Agency New York Board of Education	Rules & Procedures
Delegate Agencies CAP	Hiring & Supervising
Employee Job Supervisor - P.S. 57	Supervising & Support
Program Participant Bill Rogers	

LA 18-47

Congressman John Doe
United States House of Representatives
Washington, D.C.

Dear Congressman Doe:

Thanks a lot for your letter and your help. You know, when I wrote you the first time, I never really thought you would answer my letter. You have made me realize that the government is made up of real people.

I see now that our democracy will work the way it's supposed to only if the people outside the government communicate with the people on the inside. If we don't keep writing back and forth, you might not know what's going on out here in my neighborhood, and we might not have any idea of what you've been doing to help us. It's like a car. If you don't keep it up and oil it often, it will get rusty and clogged up and won't run very well. We have to keep the governing process well oiled too, don't we? Part of that grease job depends on people like us and part of it depends on people like you in our government. Right? The nice thing is that you, "the government," are people too like us.

I am now doing the same boring work, but the CAP fired my mean boss so I have a new and better boss. My mother is happy because I am earning some money for the family, and I am happy because I am still in school.

Since I got into the Neighborhood Youth Corps, the Community Action Program invited my mother to a community meeting. I baby-sat for my sisters, so my mother could go. She learned about the Head Start Program, the preschool program. Mom is going to try to enroll Annie and Daisy in it so she can go back to work. If Annie and Daisy get accepted, Mom will be on the mothers' advisory committee for the Head Start Program in New York.

We are really glad to be getting into this program. We are making friends who call us by name, not number.

Thank you so much for helping us. We hope to meet you some day.

Sincerely,

William Rogers, N.Y.C.

Suggestions for further lessons for Learning Activity 18

There is much material concerning other important impoverished groups in the United States, such as the migrant workers, the elderly, and small independent farmers. Pictures, statistics, and specific cases concerning these groups can be found in The Shame of a Nation, by Philip Stern and George de Vincent (New York: Ivan Obolensky, Inc., 1965); Faces of Poverty, by Arthur Simon (St. Louis: Concordia Publishing House, 1966); and The Other America, by Michael Harrington (Baltimore: Penguin Books, 1962). Questions such as those suggested in lessons 2 and 3 can be used to help the children to understand the type of life these groups lead and to encourage them to empathize with these groups.

Striped Ice Cream, written by Joan M. Lexau and illustrated by John Wilson, deals with the everyday problems of poverty in fictionalized form, interweaving the problems of shared dolls, hand-me-down clothes, and no shoes with the story of a Negro girl's birthday. It is recommended for ages seven through ten. For those teachers who want to explore the standard of living in other countries, Bala: Child of India, by Marilyn Silverstone and Luree Miller describes the life of a young Indian girl. Although Bala is presented as a typical Indian child, the children should be able to discover from the illustrations the similarities between her house, clothing, the single bowl of food she shares with her sister and the life of the American poor they have studied. (Are Bala and the girl in Striped Ice Cream more alike than they are different? more like each other than like a rich person in their own countries?) Explore what poverty is and discuss in simple terms the concepts of relative deprivation.

Books concerning related issues include The Newcomers, by Oscar Handlin (New York: Doubleday and Company, Inc., 1959); Harlem: The Making of a Ghetto, by Gilbert Osofsky (New York: Harper & Row, Publishers, 1963); and The Disadvantaged, by Mario Fantini and Gerald Weinstein (New York: Harper & Row, Publishers, 1968).

Learning Activity #18

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Children's Books Concerning Poverty

Clymer, Eleanor. My Brother Stevie. New York: Holt, Rinehart & Winston, 1967.

Estes, Eleanor. The Hundred Dresses. New York: Harcourt, Brace & World, Inc., 1944.

Faulkner, Georgene. Melindy's Happy Summer. New York: Julian Messner, Inc., 1964.

Lexau, Joan. Striped Ice Cream. Philadelphia: J. B. Lippincott Co., 1968.

Shotwell, Louisa R. Adam Bookout. New York: The Viking Press, 1967.

Silverstone, Marilyn, and Luree Miller. Bala: Child of India. New York: Hastings House Publishers, Inc., 1968.

Learning Activity #19

DEMONSTRATIONS

The activities beginning on the next page are designed to be used in conjunction with the reprinted pictures of a demonstration. A teacher may use pictures of her own, however, to illustrate the same points. The questions below are guidelines to be used with any picture of a demonstration.

1. Describe this man (woman).
   What does he look like?
   What is he doing?
   What do you think he is feeling?
   What groups might he belong to?

2. What is happening?
   What interaction is taking place?

3. Have the children role play an interaction.

4. Who are the other people in the picture?
   What are they doing?

5. What do you think they are protesting?
   Why?

6. Would you protest with them if you could?
   What are they trying to achieve?

7. Do you think a march or a demonstration is a good way to change policy?
   What else could they do to change policy?

A useful aid in discussing these matters would be some pictures of the "Poor People's March." Explain that poor people and other Americans who felt that more should be done for the poor gathered in Washington to demonstrate their beliefs and desires. (See also Learning Activity #18 on poverty and Learning Activity #20, especially the questions related to the second photograph.)

Objectives:

To determine the nature of demonstrations

To discuss aspects of society that might indicate a need for changes of policy (as suggested by the signs in the photographs), and ways of changing policies

To consider the possible effect of demonstrations on policy

To see the individuals that make up the group

To recognize the internal structure (governing process) of a group, as well as the group's role in the governing process of a larger body, i.e., the nation

The eleven photographs in this learning activity, numbered D1 - D11, were taken at the "Poor People's March" by June M. B. Esselstyn and can be used for discussions of individuals (actions, feelings, looks, sameness, difference, etc.), of groups, of interactions, as well as for discussions of demonstrations.

Give the children this background: On June 19, 1968, 50,000 people joined the "Poor People's March" to show their "solidarity with the plight of the nation's poor." All kinds of Americans were represented, white, black, Mexican-American, Puerto Rican, and Indian: young, old, and middle-aged; rich, poor, and middle-class.

1. What is a demonstration?	Discuss all kinds of demonstrations. Ask one child to demonstrate writing on the blackboard, another to demonstrate how to tie shoelaces, etc. Ask the children to demonstrate something and have the class guess what it is. Suggest demonstrations of feelings as well. How would you

	demonstrate happiness, fear, surprise, anger? Try to get the children to realize that the purpose of a demonstration might be to teach or to clarify something; that it involves communicating something either verbally or visually.
2. What are the people in photographs D2 and D3 doing?	Try to get the children to realize that the people are part of a demonstration. They are expressing how they feel about various issues. Let the class plan to have their own demonstration. Let them come up with their own theme, their own signs, and some explanations for what they hope to accomplish.
3. What are some other ways that people might use to demonstrate that they disagree with some aspects of society?	If the term *riot* does not come from the children, after they discuss demonstrations, ask them what they think a riot is.

4. What are the people involved in riots saying?
   What might it mean?

That they are too impatient, or too angry, or have waited too long to have faith in more peaceful means of demonstrations.

5. Let the children discuss how they feel about riots. How effective do they think they are?

Using pictures: D5, D6, D7, and D11

1. Have the class recite The Pledge of Allegiance to the flag.
2. Write on the board "one nation indivisible."
   What does that mean?

If the class doesn't know, separate in-divis-ible.

What does the middle piece sound like? Of what word does it remind you?

Do you think the groups in these pictures (D5, D6, D7) think our country is indivisible? Discuss why or why not.

What about the man? (Dll)

3. If America is one and indivisible, why is it a dream, why an ideal?

Discuss the ideal-reality split here.

4. If enough people dream it, do you think it could become a reality?

Using pictures: D8, D9, D10, and Dll

Show Dll - "I have a dream. . . one America."

1. What language do we speak?

Do you think that is America's language?

Discuss books, T.V., radio, and the languages they use.

Do you ever hear another language spoken?

2. Show D9 and ask what the sign behind the man's head says.

What does Viva mean?

Is it English?

Presumably they will not know that it is Spanish. Tell the class and say that it means "Live" or, in effect, "Long live..."

What might the man want to have live, to last?

Why do you think his sign is not in English?	Do you think he might use the Spanish language even if he can speak English?
What language do Mexicans speak? If you were born in Mexico or if your parents were Mexican, what language would you speak?	
3. How would you feel if you spoke English, but almost all T.V. and radio programs, newspapers, and magazines used another language? Would you think America was "one" if you were American and yet you couldn't speak its main language?	
4. What about this lady (D 10)? What language do you think is her first language? Can you tell?	She is an Indian. We can't tell what tribe she belongs to, however. Most likely she speaks a tribal language as well as English.
5. Do you think America should be"one"? If not, why not? If so, how do you think we could make it more one, more indivisible?	

Using photographs: D2 and D3

Look at the demonstration in terms of the individuals who make up the group. Let the children discuss the various people, perhaps each child discussing one in particular, answering these questions:

1. What is he?
2. What does he have?
3. What is he doing?
4. What do you think he is feeling?

Let the children say as much as they can about each individual. Help them to discover what they can say for sure judging from the picture; i.e. that he is a man, he is standing, he has a moustache and a white skin; as opposed to the things they can only guess about, that he might be American, he might be wealthy.

Explain to the children that the "Poor People's March" was planned by a small group of people and was a widely publicized event. Everyone who was concerned about the poverty of certain individuals and large groups of other people in America were invited. It was clear to the participants that the march was to be from the Washington Monument to the Lincoln Memorial and that a peaceful atmosphere was intended.

1. What about these people makes them a group?
2. Will they always be a group?

Help the children to realize that they cannot answer most of these questions from looking at only the picture.

3. How does one join this group?
4. What are the individuals' responsibilities to the group?
5. What is the governing process within the group?
6. Who are the rulers? the ruled?

The information above will help them to answer some of the questions.

Try role playing to determine possible answers to these questions. Have the children be an interested group of citizens from X (your city or town), arriving in Washington to participate in the March. Let them figure out for themselves what to do, when, and why. Don't tell them.

Make sure the children understand the difference between the things that they feel might be true from looking at the picture and the factual information you have given them.

Divide the class into three groups, each concentrating on one of the signs that appears in the photograph, D-3. The signs should be discussed in terms of what they mean and why people are carrying them.

Ask each group in turn to stand up with its sign and explain it to the class. At this point, discuss or review the issues of poverty and discrimination briefly or use these signs to lead into those learning activities (LA 17 and 18).

"End Hunger In America"

1. What does it mean?
2. Who is hungry?
3. Why are some people hungry?
4. Why are the people carrying the sign?
5. Whom do they want to have see it?
6. Why?

Use these questions to help the children recognize the existence of stereotyped prejudices. Don't let them go undiscussed. If a child says that some people are poor because "they are lazy," make them think about it! "Do you think that the poor people who came to Washington from all over the country were lazy?" etc.

Refer to the learning activity on poverty (LA 18) to get some ideas for handling this subject.

In discussing "Why are the people carrying the sign?" try to get the children to talk about policy and how we can attempt to change it.

"I Have a Dream ... ONE AMERICA"

1. What does it mean?
2. How is America separated?
3. Who first said, "I have a dream... One America"?

Read the children parts or all of Dr. King's speech of August 28, 1963, made at the Washington March at the Lincoln Memorial, pausing as you read to discuss the meaning.

4. What was Dr. King's dream?
5. What is the reality?
6. What would the people carrying the sign like to see changed?
7. Why are they carrying the sign?
8. Whom do they want to have see it?

Point out that this was a Civil Rights march, and yet the theme of Dr. King's speech was pertinent to the "Poor People's March."

See the learning activity on discrimination (LA 17) for suggestions and lesson guides for handling this subject.

Read to the children the complete text of the sign at the left of photograph D-3:

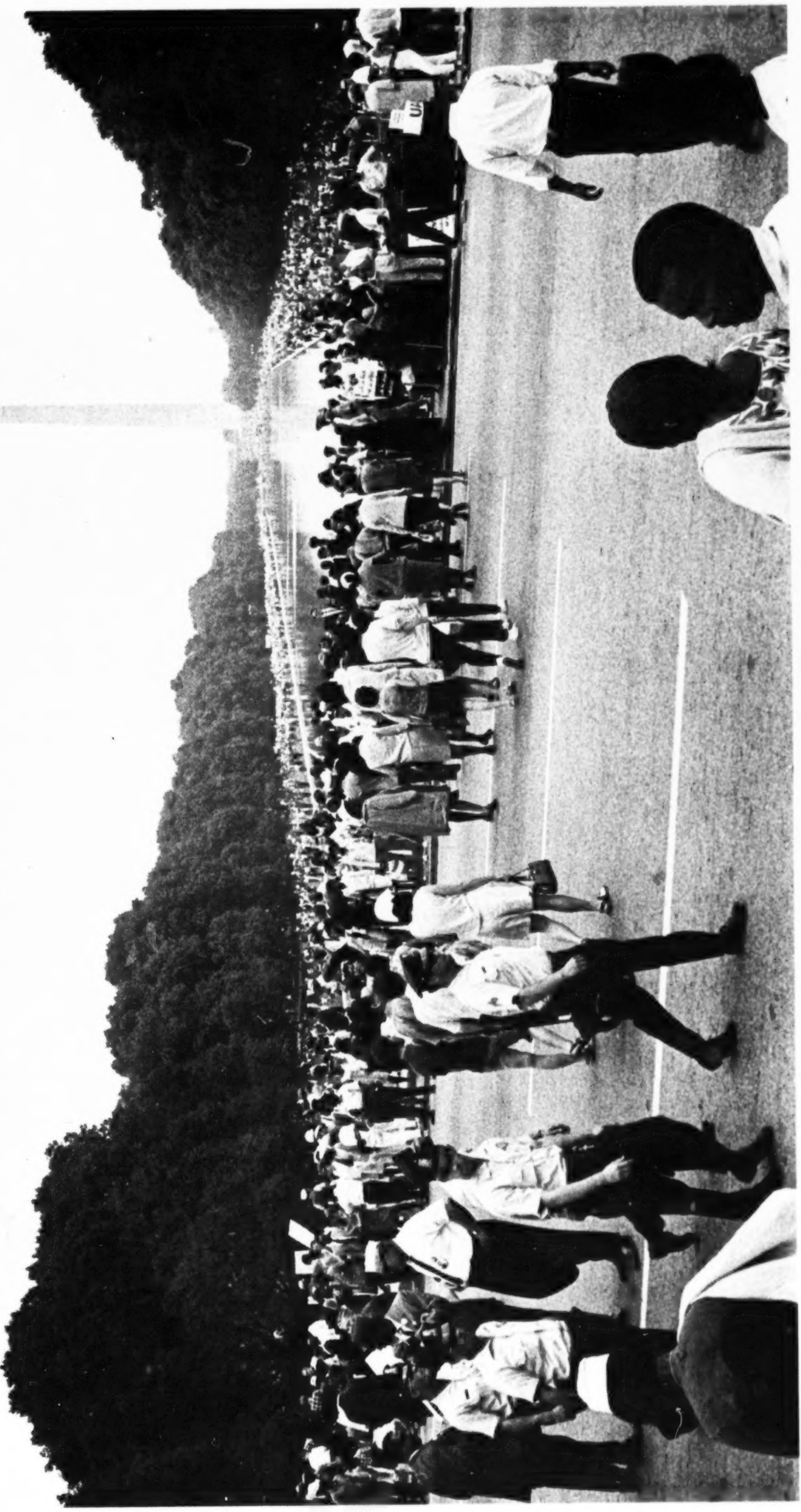
> "We can influence the ideology of other nations more by the return of an honest democratic government and society than we can by armed intervention."

1. What does it mean?
2. What kinds of changes would the people carrying this sign like to see take place?
3. Why are they carrying the sign?

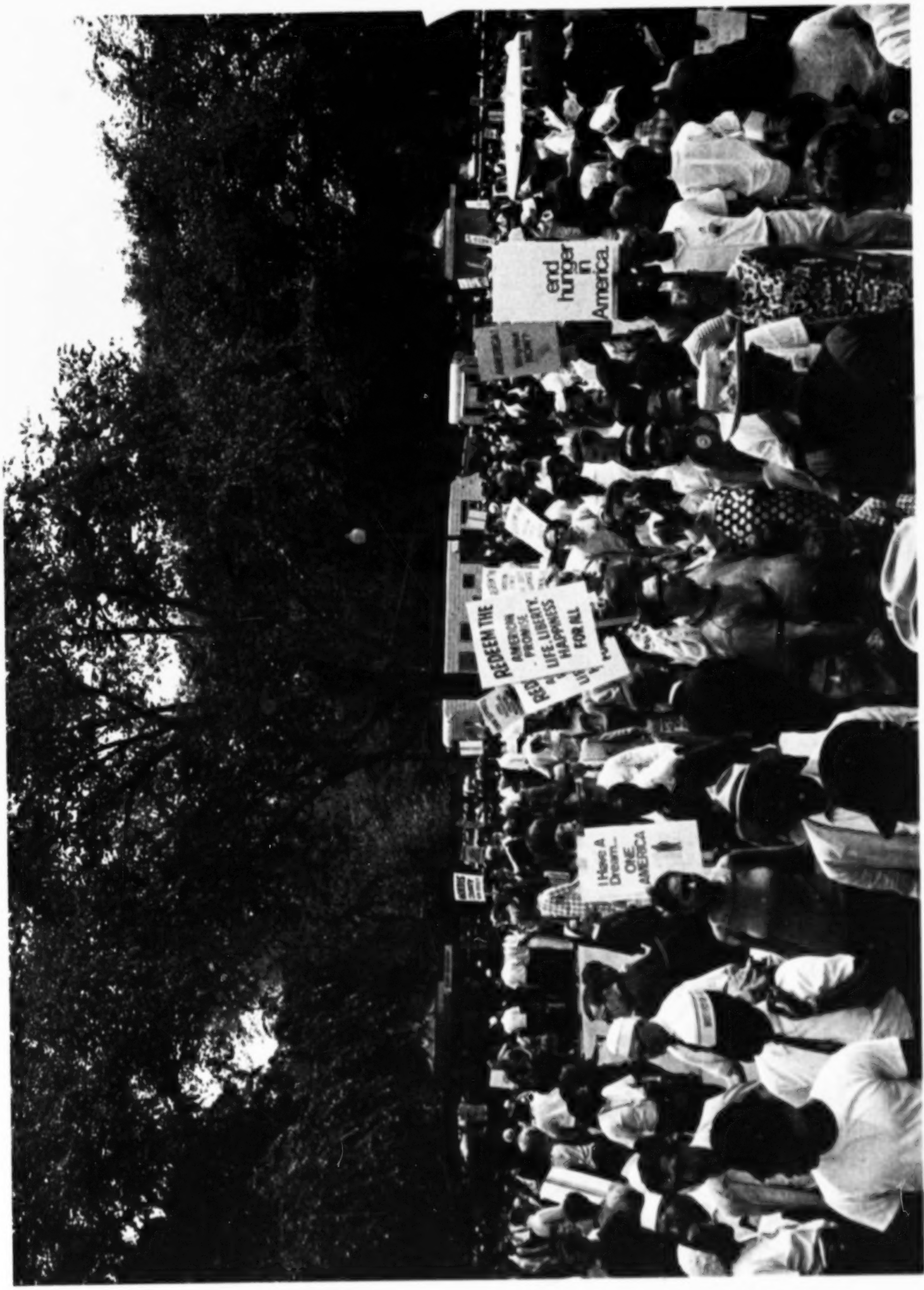
Discuss possible vocabulary difficulties.

Discuss the disproportionate allotment of government funds for military purposes. What else could the government do with some of this money?

4. How can that help to make the changes take place?	Go into the idea that influencing people, changing their ideas, and impressing decision makers with the need for change are ways of affecting policy.
5. How does this sign relate to a "Poor People's March"?	



June M. B. Esselstyn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I Have A Dream... ONE AMERICA

June M. B. Esselstyn

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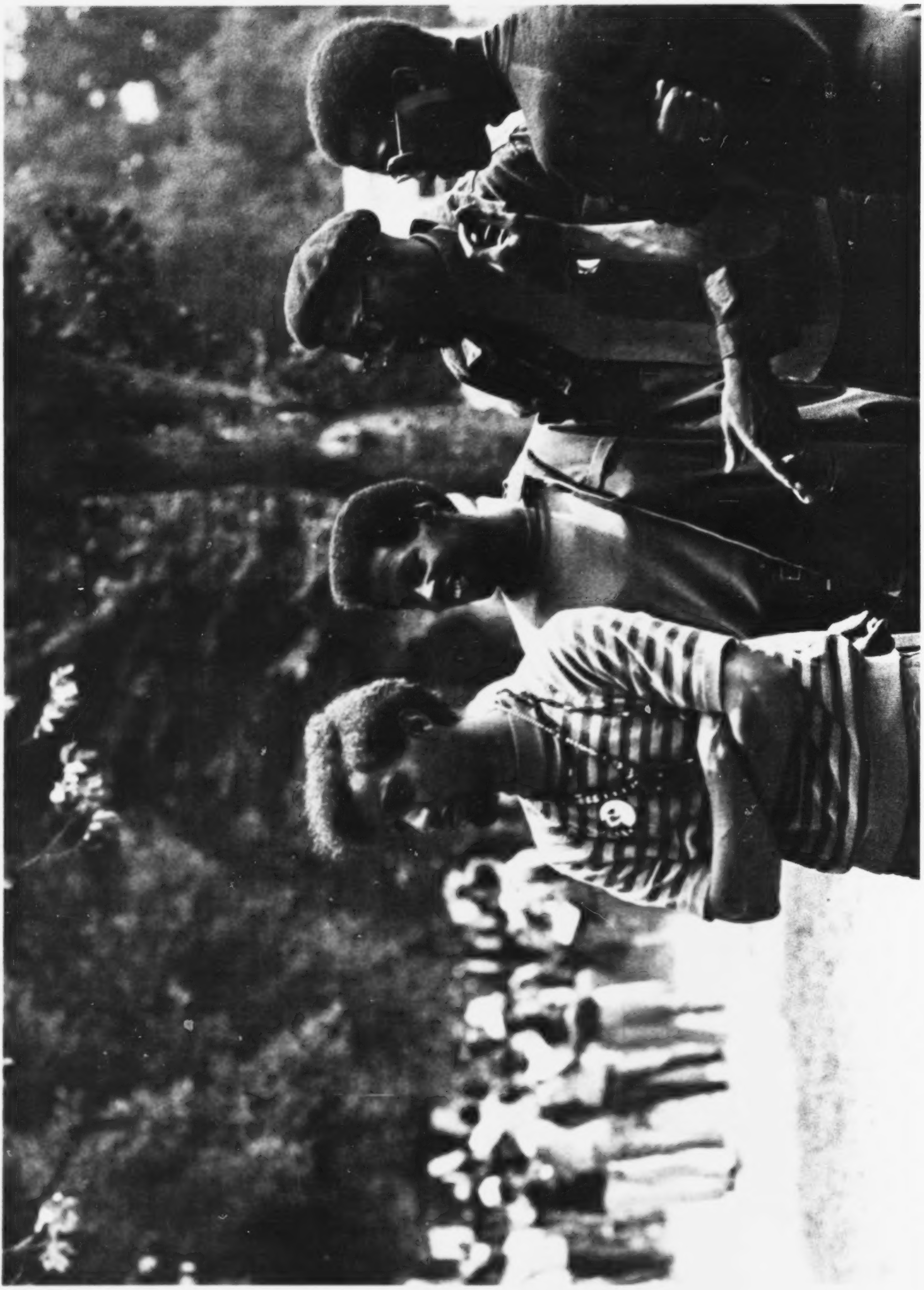

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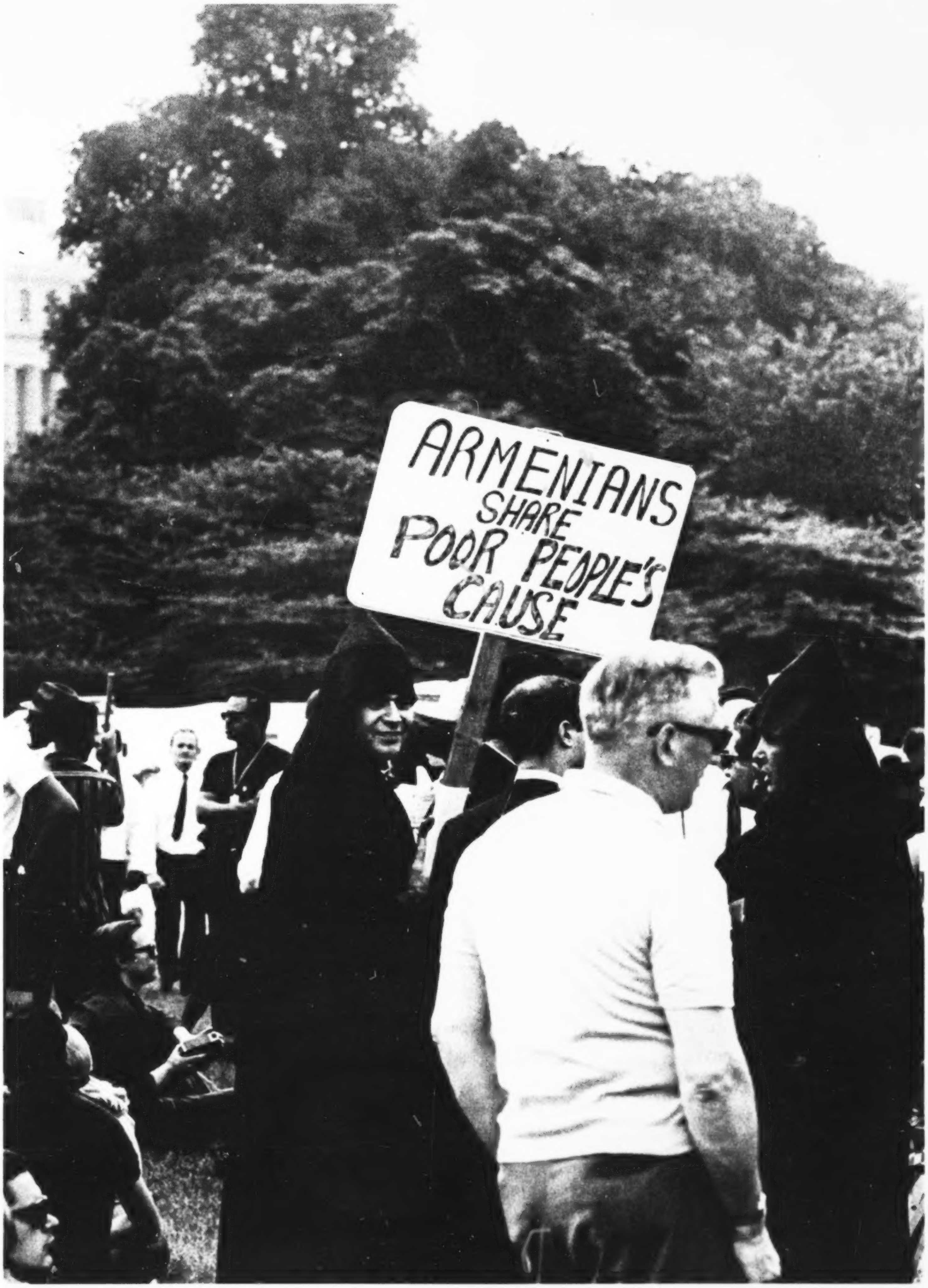

ARMENIANS SHARE POOR PEOPLE'S CAUSE

June M. B. Esselstyn

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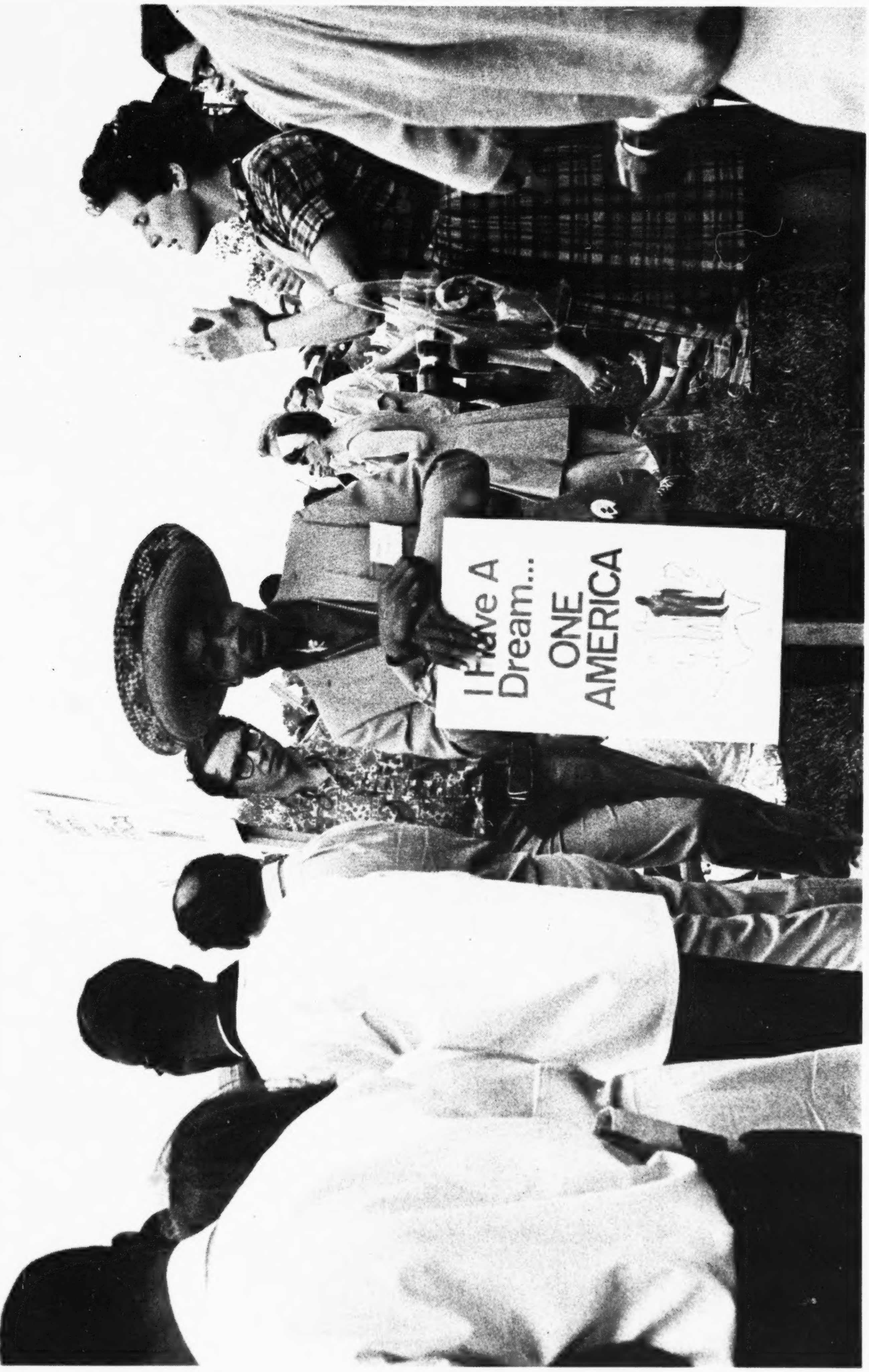

I Have A
Dream...
ONE
AMERICA

June M. B. Esselstyn

Learning Activity #20

PHOTOGRAPHIC SUMMARY

It is invaluable to be able to discuss with children the people and situations which they themselves have encountered directly, both in and out of the classroom. They should also be encouraged, however, to consider certain people and controversial issues of which many children are aware, no matter how little first hand experience they may have had in these areas. Careful examination of photographs showing individuals and groups involved in various activities is an excellent means of drawing out discussion of these matters.

Below is a list of the kinds of questions that should be dealt with when considering a photograph of an individual.

What is he?

What does he have?

What is he (might he be) doing?

What might he be feeling?

Since groups are composed of individuals, photographs of groups should be studied first by answering the questions above with respect to each individual. In order to determine the nature of the group, the following questions could be considered:

What makes these people a group?

How are the individuals the same?

How are they different?

Will they always be a group?

How does one join this group?

What are the individuals' responsibilities to the group?

What is the internal governing process of the group?

Who are the rulers? the ruled?

What might some of the policies be?

How is this group involved in the national governing process?

The questions that follow are to be used with the photographs reproduced in this activity in order to promote discussion of topics relevant to intergroup relations. Feel free, however, to use other pictures and questions. The following are sources for obtaining large, sturdy photographs suitable for this purpose:

Chandler Reading-Readiness Program. Pictures to Read. San Francisco: Chandler Publishing Company, 124 Spear Street, 1965

Harper and Row Discussion Pictures. New York: Harper and Row, Publishers, 1967

Vogel, Albert W. Barelas-Arenal and Los Lunas. Albuquerque: Division of Research, Department of Political Science, The University of New Mexico, 1967
A pictorial of the poverty sections in the Albuquerque metropolitan area.

Wright, Betty Atwell. Urban Education Studies. New York: The John Day Company, 1965

Picture number: 1

Relatable Tools:
- Individuals
- Groups
- Interaction
- Governing Process

1. Describe the man.

   What does he look like?

   What is he doing?

   What do you think he is feeling?

What groups might he belong to?	
2. What's happening? What interaction is taking place?	
3. Role play the interview or ask what the students think the man is saying.	
4. Who might the man with the microphone be?	Presumably he is a television or radio reporter interviewing the Negro.
5. What can we tell about the person with the microphone by his hand?	This is a white man who doesn't do manual labor.
6. What can we guess about the Negro by the way he's holding his arms? What about his eyes?	
7. Can radio and television be used to affect policies of the government?	
8. If you were going to be interviewed for a national T. V. program, what policies would you suggest that the government should change?	

Picture number: 2

Relatable Tools:
- Individuals
- Groups
- Interactions

Here and Now
Ideal and Reality
Governing Process

1. Who are these four people? What can we tell about each one? What do they look like? What are they doing and what do you think they are feeling?
2. Are they a group together or are they separate individuals?
3. Are they interacting, or is each one responding to the same thing? Why do you think so?
4. Where do you think the picture was taken?

   As a matter of fact, the picture was taken on "Solidarity Day," the day of the Poor People's March in Washington. Poor people and other Americans who felt that more should be done for the poor gathered in Washington to demonstrate their

Try to find out what the children think is going on.

beliefs and desires.

5. Do you know any poor people?
6. What do you think it means to be poor?
7. Why do you think people are poor?
8. If you were poor, what would you wish?

The children should dwell on this topic for a while so that they may understand better the hardships involved. (also see learning activity #18 on poverty)

Draw out here the distinction between the ideal situation and the reality of the here and now.

9. If you could, would you have joined the Poor People's March in Washington on Solidarity Day?
10. Do you think a march or demonstration is a good way of changing policies of the government?

    What else might people do to affect policies?

Picture number: 3

Relatable Tools:
- Individuals
- Interaction
- Here and now

1. Let's talk about each of these people.

    What does he/she look like?

    What is he/she doing?

    What do you think he/she is feeling?

2. How do you feel when you can buy something you like to eat?

3. How do you feel when you are eating something you like?

4. How do you think the man who is selling the food feels, having just made two sales?

5. What interactions have just taken place or are taking place?

6. Do you think the two women are together?

7. What kind of market do you think this is?

    Why do people sell things out of doors?

    Presumably they can't afford to get a store.

8. Have you ever tried to sell anything?

    Perhaps the children have tried to sell lemonade on the sidewalk. (See learning activity #18 on poverty)

Picture number: 4

Relatable Tools:
Individuals

Groups
Interaction
Here and Now
Ideal and Reality

1. Who are these people we see facing us?
2. Are they a group or are they all separate?
3. Can you tell who is a buyer and who is a seller?
4. What do you think about outdoor markets?

   Have you ever been to one?

   If not, a field trip to one might be planned.
5. Would you rather sell things outside in a market like this or in a store?
6. Show pictures 4 and 3 together for a better sense of the market place.

Picture number: 5

Relatable Tools:
Individuals
Groups
Ideal and Reality
Governing Process
Here and Now

1. Describe this man.

2. Why do you think he is sitting on the steps?

3. What can you tell about the street?

4. Do you think he lives there? Why?

5. What might he be looking at?

This picture may be related to learning activity #18 on poverty.

Why do you suppose he hasn't fixed up the house?

Why might he not have enough money to do this?

Might somebody else be responsible for fixing the house? (the landlord?)

Is it right, ideal, that we have poor people in this country?

What can we do about it?

What policies should be changed regarding the poor in this country? in the world?

Picture number: 6

Relatable Tools:
- Individuals
- Groups
- Interactions
- Ideal and Reality
- Governing Process

1. Describe each of the people in the picture.

2. What groups might each belong to?

   Are the Negro man and Negro girl related?

3. What interactions are taking place?

4. Describe the street (including sidewalk, etc.).

   Could it or should it be fixed?

   Who is responsible for streets and sidewalks?

5. Do you think the three people in the picture live on that street?

   If so, what might they do about improving the street?

Picture number: 7

Relatable Tools:
- Individuals
- Groups
- Interactions
- Here and Now
- Ideal and Reality
- Governing Process

1. Who are the people in the picture?

   Describe each one.

2. What groups do they represent?

   Together and individually?

3. What is happening?

   Are they doing something together or separately or can't we tell?

4. Describe their surroundings. (Describe the room and what is beyond the window.)	
5. When and where do you think this picture was taken?	It is important that the children should realize, on their own, that schools like the school represented exist in many cities today, i. e., in the here and now.
6. Do you think this looks like a nice place? What is wrong with it?	
7. In your opinion what would the perfect schoolroom be like? Compare and contrast their ideal schoolroom and this reality.	
8. What can we tell from the picture that the students do in this classroom?	They try hard in their schoolwork and they have duties.
9. Who do you suppose decides or tells them what to do? Who decides who has which duties?	
10. Do you think the governing process in the classroom is fair?	

11. Do students usually have a say in school policy?
12. Who do you think might have broken the windows, and who do you think should fix them?

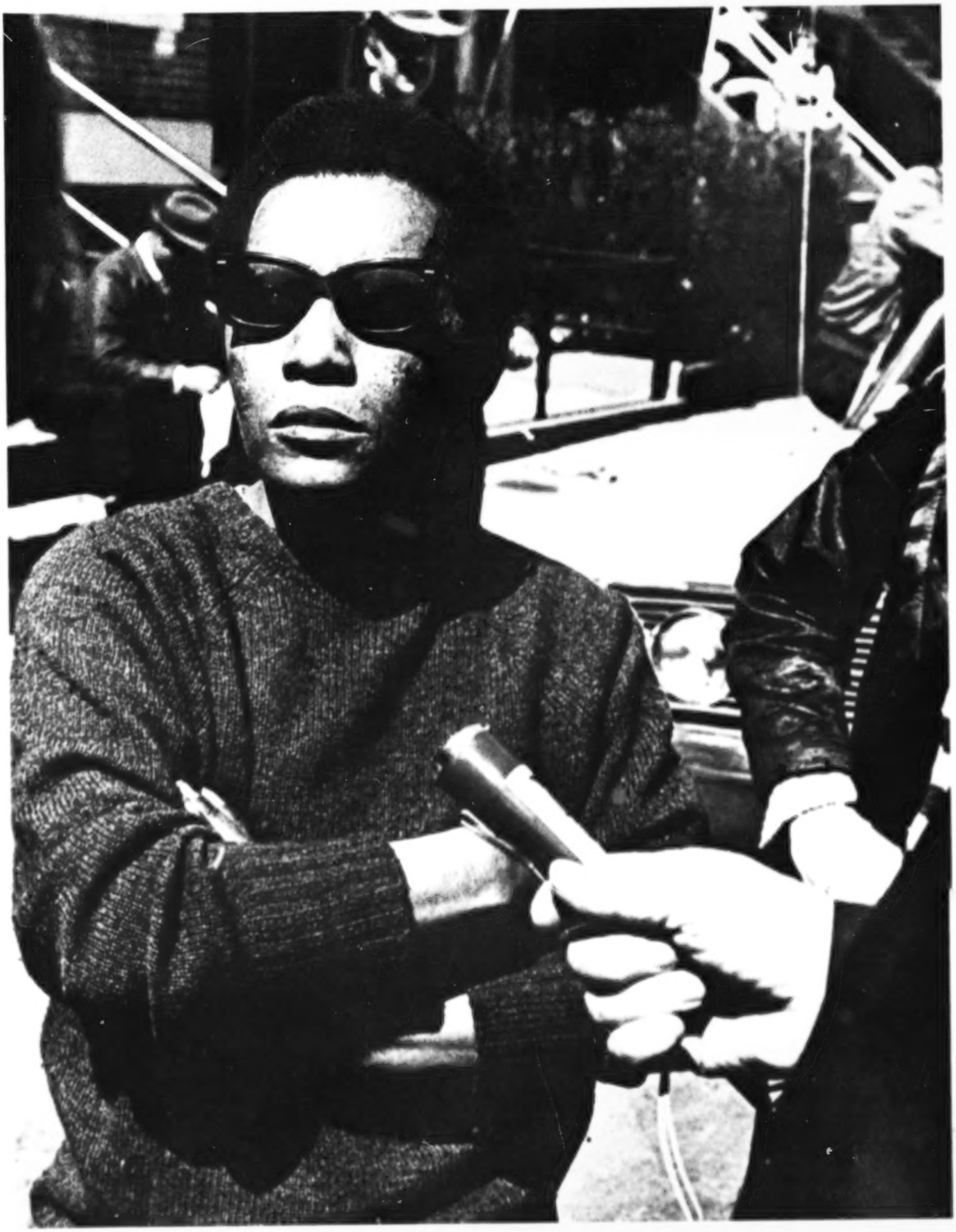
Picture number: 8

Relatable Tools:
- Individuals
- Groups
- Interaction
- Ideal and Reality
- Governing Process

1. Who are these two men?	List the comments about each man in separate columns of the board. Don't label the columns for the children. Let them come up with the answers.
2. What is each man supposed to do?	The answers to these questions may reveal some of the children's misconceptions. Don't fill silences and don't correct them if they have a mistaken idea of what a policeman or a priest does. You can clear up misconceptions later with reports, a visitor, or book facts.

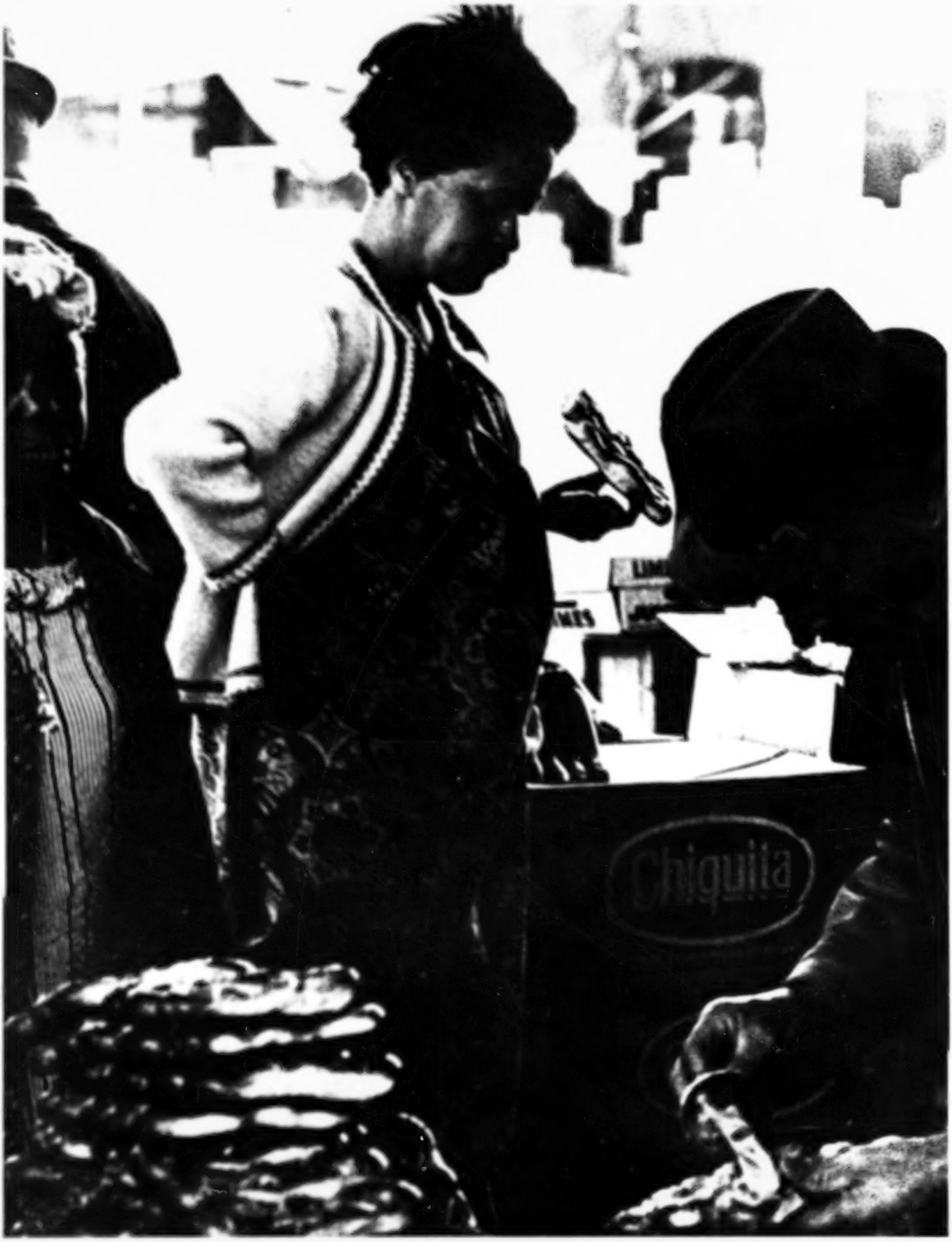
3. What *does* each do? Is there a difference between what each is supposed to do and what, in fact, he does?	This is a difficult distinction. If they can't answer it, don't push it.
4. How are the two men alike?	Have the children think of as many similarities as possible. Ask "What about their clothes?" if they don't get at the important idea that both men wear uniforms.
5. Why does each man wear a uniform?	Their answers here will probably be very interesting. If the class is curious about this question, some associated questions to ask are: Why do some policeman *not* wear uniforms? What do you think about some orders of nuns who wear regular street clothes?
6. How are the two men's jobs alike?	Basically the children should see that both men are supposed to provide for the well-being of people.

7. What might have happened between these two men?	This relates to a hypothetic interaction between the two men.
How would you describe what the priest is feeling? Why?	
Let's role play a conversation between the two.	You could make a cardboard collar for the priest and a hat for the policeman. Children from a low socio-economic urban area will have more ideas about policemen than suburban children, who have less contact with them. Nevertheless, it's valuable to hear what the children's stereotypes are.



Major Morris

Major Morris



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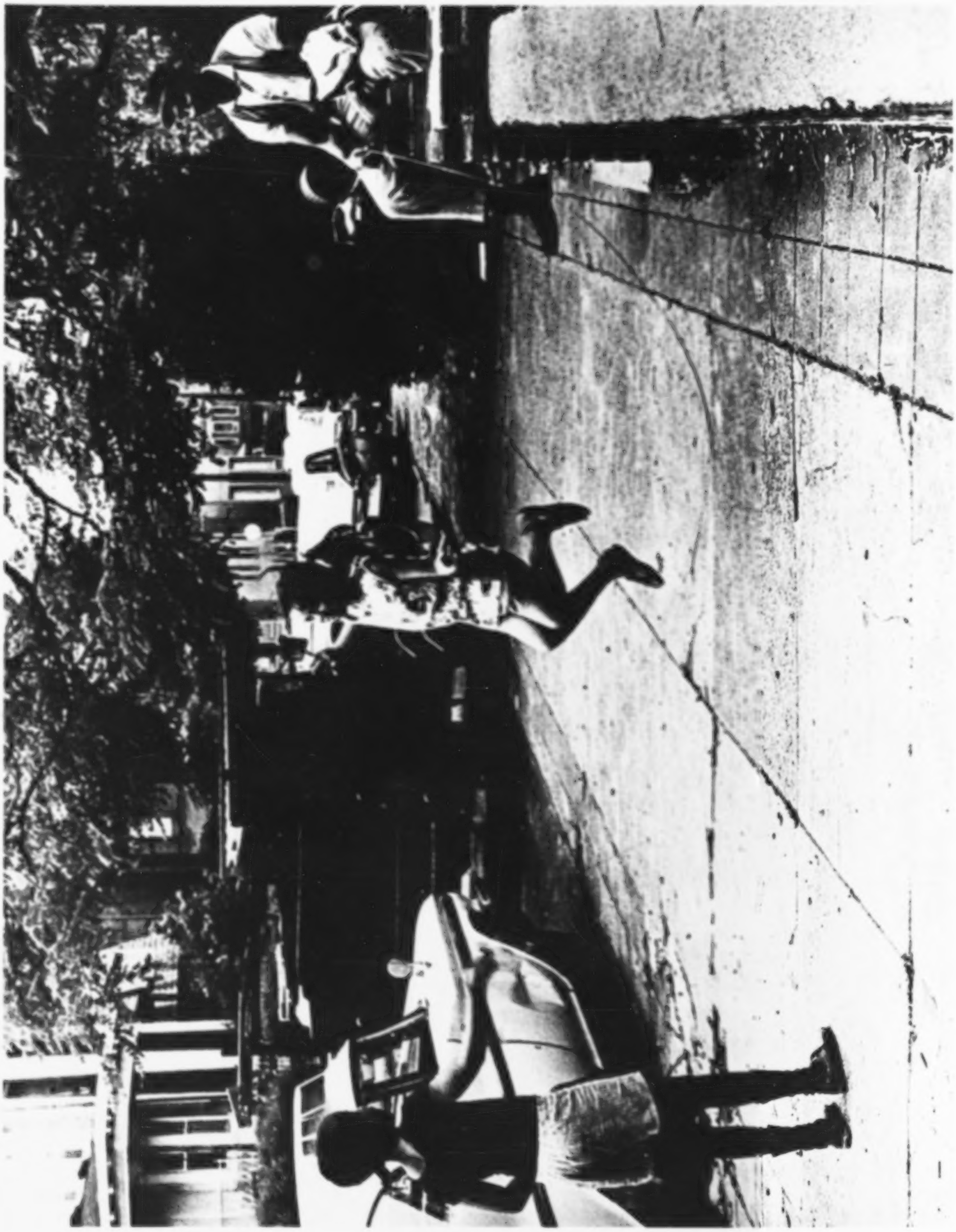

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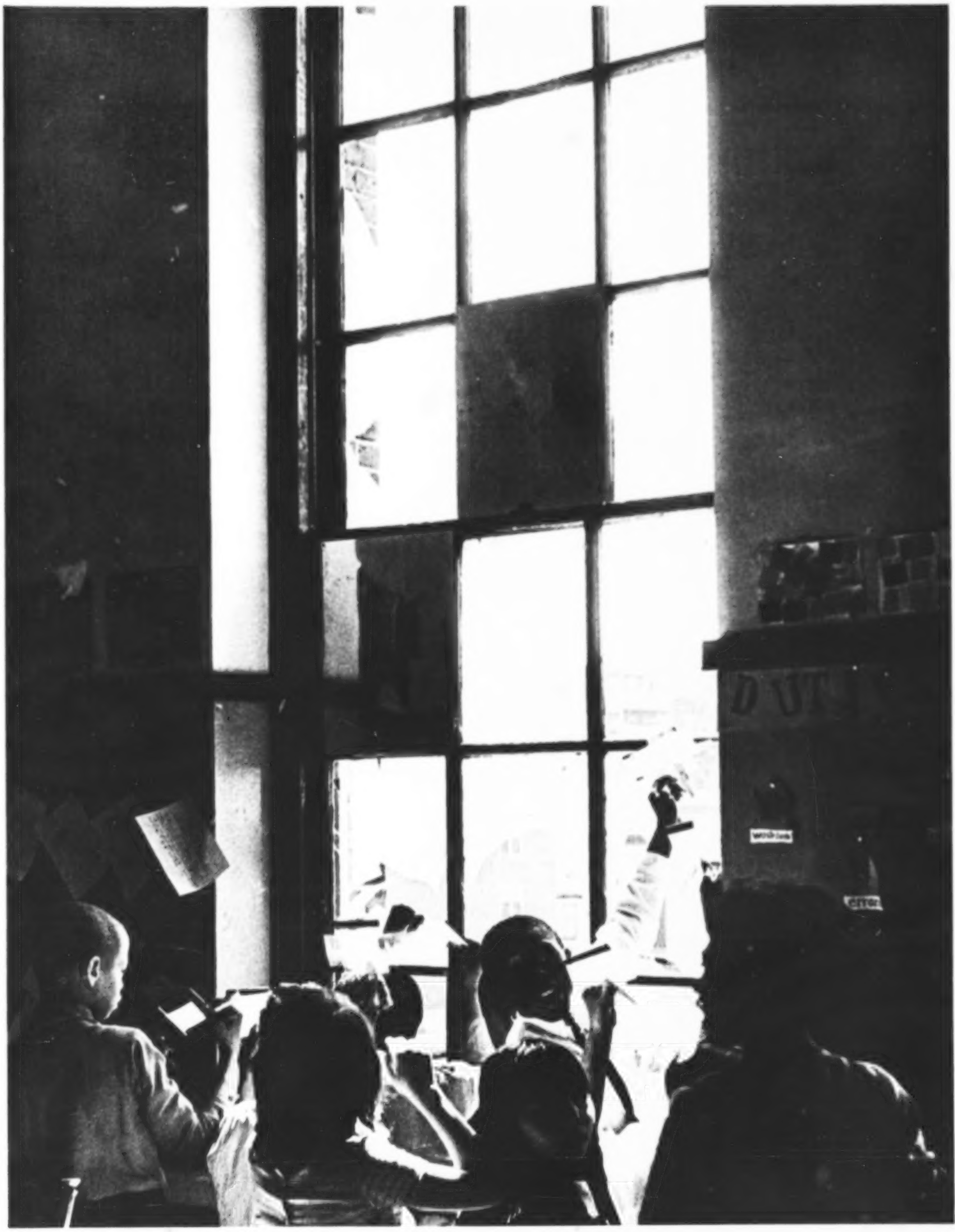

Major Morris

June M. B. Esselstyn

Unit A

American Indians

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Introduction

This is a unit on American Indians to be used with the Lincoln Filene Center's Intergroup Relations Curriculum. It was developed by Miss Barbara Hafner of the Medford Public Schools, Medford, Massachusetts, and by Mrs. Paul Reinhart of the Lexington Public Schools, Lexington, Massachusetts. This unit draws upon the governing process framework and the methodological tools of the Curriculum and is especially designed for use at the intermediate level course in United States history. It is generally adaptable, however, for social studies courses in the fourth through the sixth grades. Teachers using this unit should be familiar with Section II, Parts A through D, of the Curriculum.

The Organization of the American Indians Unit is as follows:

Section I	The Four Tribes with Learning Activities, Summary, Conclusions, and Comparisons
Section II	Indians and White Men: Relations and Reciprocal Impact
Section III	The "Here and Now" of American Indians

SECTION I:

Four Tribes Under Study

The Zuñi

Activities to Accompany Zuni Material

The Kwakiutl

Activities to Accompany Kwakiutl Material

The Iroquois

Activities to Accompany Iroquois Material

The Dakota

Activities to Accompany Dakota Material

Summary, Conclusions, and Comparisons of the Four Tribes

In the following section, there are four articles about American Indian tribes written for children. The four tribes are the Zuñi, the Kwakiutl, the Iroquois, and the Dakota. Ordinarily, information about family structure, values, child rearing, status, and political organization, while vital to the understanding of a culture, is not readily available in most books and resources for children. For the most part, therefore, the material about the tribes has been obtained from anthropological sources.

The purpose of this section is to have the children discover that all American Indian tribes were not alike. There were some similarities, of course, but the differences in the cultures of the tribes should be emphasized. Students of American history should be interested to see that diversity existed in this country even before Columbus opened up the hemisphere to European immigration. The American Indian tribes were widely different from one another. It is hoped that the singular, stereotyped picture of the American Indian, so often reinforced by television and motion pictures, will be erased.

THE ZUÑI

The Spanish were the first to explore the southwestern part of our country. The Indians of this territory lived in villages which these explorers called "pueblos." That is why these Indians were called the Pueblo Indians. There were several different tribes in this group.

The Land of the Zuñi

The largest pueblo was in the northwestern corner of what is now New Mexico. This was the chief Zuñi village. There were about two thousand Zuñi Indians that lived in houses made out of adobe, or sun-dried brick. There was not much water on the land except for mountain springs and the Zuñi River. The river was dry most of the year.

Farming Among the Zuñi

Many of the Zuñi people did not live in the pueblo. They spent most of their time in small farming villages. Even though there was not much water, the Zuñi were able to grow enough food for their needs. They grew maize, beans, and squash. They irrigated the land by carrying water to their fields by hand from the mountain springs.

The Zuñi Worked Together

All the men in a family worked together in the fields. They carried the food they raised to one storeroom for all the family relatives to share. These Indians believed that the best way to live was to work together and share things with others.

The Zuñi helped one another in other ways besides working in the fields together and sharing food. They built new houses together. The women ground corn together. All members of the family shared in bringing up the children. If a man had wealth, he shared it with others.

Religion and Ideas Among the Zuñi

According to the Zuñi, a man who thought only about himself was not a good man. No one person should stand out from the group too much. A person who seemed to be a strong leader was often accused of being a witch.

A custom among the Zuñi was to have a foot-racing contest in which two men would kick a stick for 25 miles. If one man won too often, he was not allowed to run any more. The foot race was a religious ceremony. It was done to bring blessings upon the whole community.

In the Zuñi religion, being one of the group was very important. For example, most of the religious ceremonies were performed in a group. There were few prayers one said alone. Many dances, songs, and ceremonies were performed together for the good of everyone. Most of the prayers asked for rain.

To the Zuñi, it was important to perform their prayers in the right way and at the right time. They thought that if they said the prayers in the wrong way -- even if they left out only one word -- the prayer would not be answered. Then there might not be any rain or any good crops. Everyone would suffer.

A Zuñi priest ruled over everyone in anything to do with religion. The priest appointed a group of men to rule in matters not dealing with religion. These men did not have much power to make the people obey, but most of their rules were followed, because the Zuñi did not like to argue. Most of the problems they had to settle were about who inherited property after a man died. There was very little murder, fighting, or stealing among these people. The Zuñi tried to do everything that was right because they were afraid of being shamed before the whole group.

Zuñi Children

All children were brought up to do what the community thought was right. Zuñi parents were not strict with their children. A child hardly ever got spanked or scolded by his parents. The child was made to feel ashamed if he did something that wasn't right. A Zuñi child was praised by being told he acted like an adult.

Zuñi boys were given a lot of freedom. They were free to play until they were about nine years old. Then they began to work with their fathers or other male relatives.

Zuñi girls did not have as much freedom. They were allowed to play for a short time when they were young, but they started learning early how to do household chores. The Zuñi girl spent most of her time at home with her mother.

The girls seldom joined religious groups, but all the boys were initiated twice into the religious katcina society. The first time was between the ages of five and nine, and the second time was at the age of fourteen. The katcina were mythical beings who were believed to live at the bottom of a lake and who were supposed to visit the Zuñi once every year to dance. During the initiation ceremony, members of the katcina society performed the dances. They were men of the society, but the younger boys were told they were gods. At the second ceremony, when the boys were fourteen, they were told these dancers were not real gods. The boys were forbidden under threat of death to tell this secret. After the second ceremony of initiation, the boy could become a member of one of the six religious societies for men.

Marriage

The marriage ritual was simple. The young man asked the girl if he could visit her home. If she was interested in him, she took him to her home and gave him some food. He stayed at the house of the girl's parents' for five days. During that time he worked for her parents. On the sixth day, he went home, but returned soon with a present of a wedding dress for the girl which his mother had sent her. The bride and groom then returned to his house with a present of ground flour. They all ate together, after which the couple returned to the bride's house to live with her family. The groom worked in the fields of his wife's family.

Zuñi men took only one wife. Most married couples lived together happily for many years because they disliked arguing. When they could not live together peacefully, divorce was allowed. This was done by the husband's returning to his mother's house to live. If a man's wife was unhappy with him, she put his clothes and other belongings outside the door of their house. This was the signal for him to go back to his mother's house.

ACTIVITIES TO ACCOMPANY ZUÑI MATERIAL

1. At the beginning of the unit, have the children write a paragraph on what they think of when you say the words "American Indian." (Include ideas on dress, customs, appearance, land, food, religion, etc.) Save these papers and have the children do the same assignment at the end of the entire unit. Pass out the first papers after the assignment has been done for the second time. As one culminating activity, compare the difference and discuss why there is a change in ideas. Also have the children make folders at the beginning of the unit in which they can keep all materials and notes.

2. Pass out the mimeographed section on Zuñi Indians. Read paragraph one. (Through all material, the new vocabulary words should be discussed either by isolating and discussing them before the reading or by getting the meaning from the context as the material is read. Have the children keep a list of new words and their meanings on a separate page in the folder.)

    A. Pass out an outline map of the United States or let the children draw one. Make a key at the bottom of the page. Select a uniform color of crayon, and after some discussion on the area settled by the Zuñi, color in that area on the map. Put the color and the name Zuni in a key at the bottom of the page.

    B. If the class has had work with maps, this is a good place to use graphic relief, rainfall, mineral maps, etc., as focuses for discussion on the possible characteristics of the land of the Zuñi.

    C. Read paragraph two and discuss what the land was like in this area. Relate the land use, natural resources, climate, etc., found in the reading to the materials on the maps. Then relate them to the materials used in making houses.

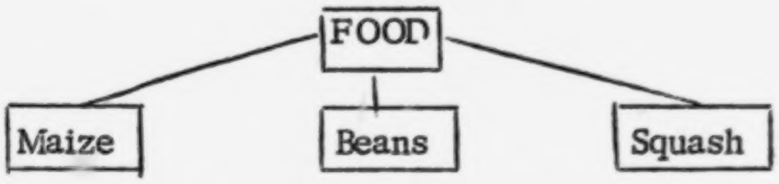
    D. Other activities for these two paragraphs would be to draw an adobe house or pueblo or to model such a house from clay. A model village could be made on a table.

3. A general activity that could be related to reading and language skills might be outlining all or sections of this material. General headings are given in the text and will aid in the outlining process.

Preliminary outlining work can be done by using a pictorial outline. This could be made by the class on a bulletin board. Take each heading, and have one or more children do a drawing or drawings to represent the headings. For example, one child could draw a scene showing the type of land inhabited by the Zuñi. Another could write out the heading on oaktag. For the section on Zuñi houses, someone could draw an adobe house and a pueblo. A series on the steps in the marriage ritual would be good for that heading.

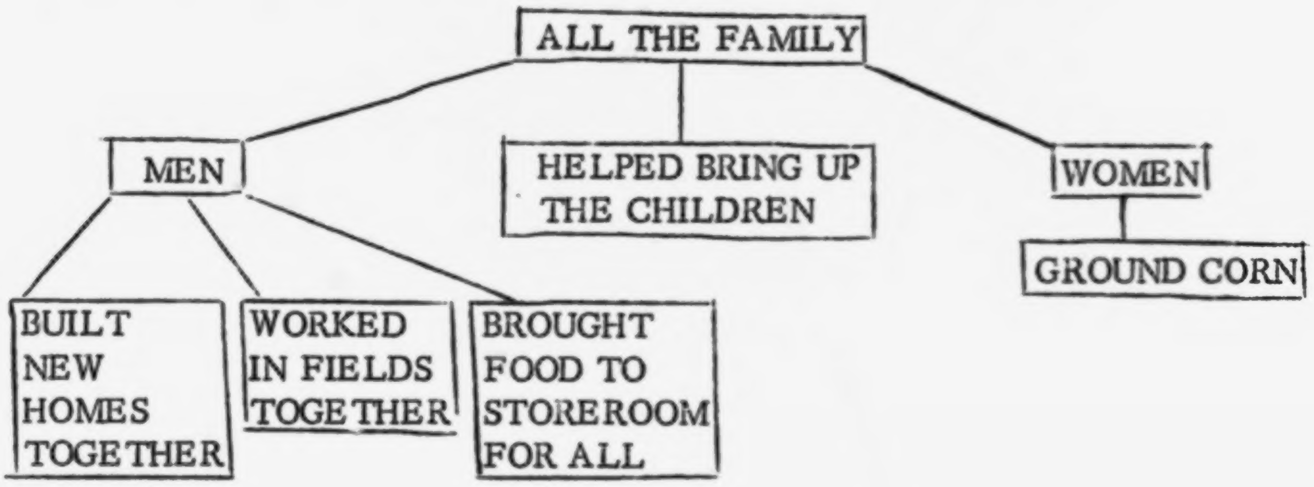
4. Read the section on farming.

A drawing could be made of a farming village showing the methods of land irrigation and the crops raised. A small chart like the one below could also be made. This will be helpful in concluding discussions when the children will want to have needed information readily on hand.


FOOD
Maize
Beans
Squash

5. Read the section on the Zuñis' working together.

A class diagram can be made by the teacher at the board and by the children at their seats. An example of a diagram follows. (Use leading questions and let the children skim the reading to locate the desired information.)


ALL THE FAMILY
MEN
HELPED BRING UP THE CHILDREN
WOMEN
GROUND CORN
BUILT NEW HOMES TOGETHER
WORKED IN FIELDS TOGETHER
BROUGHT FOOD TO STOREROOM FOR ALL

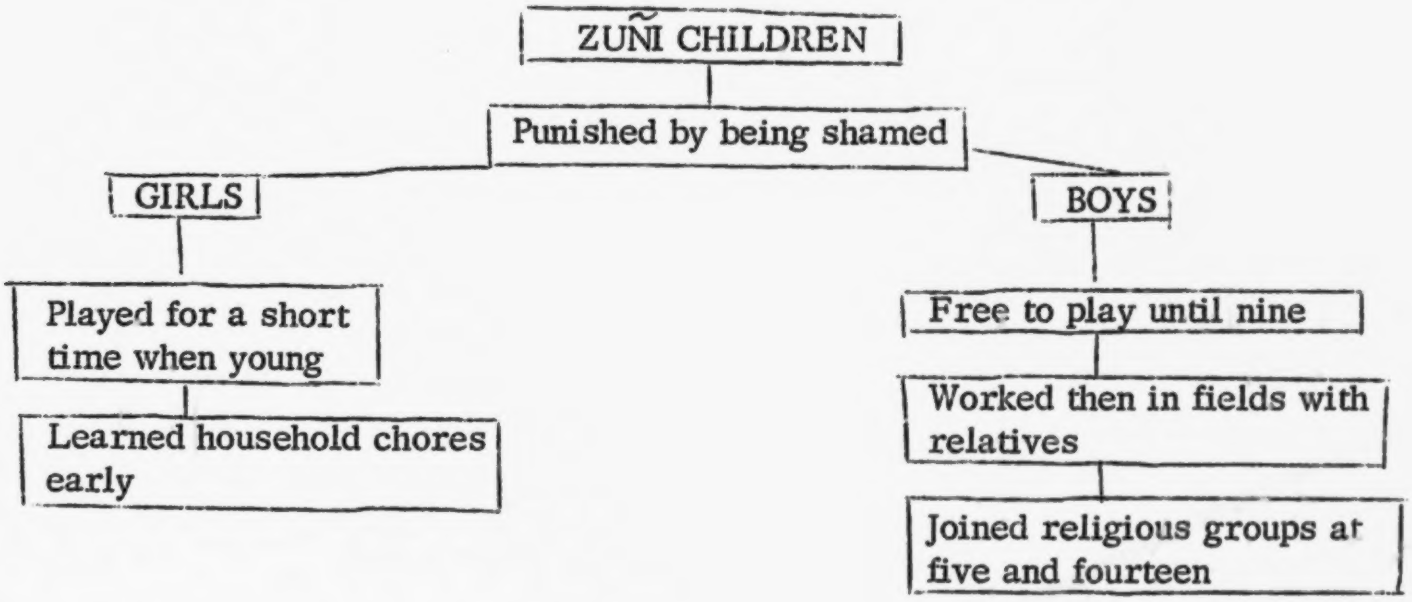
6. Read the section on religion. Discuss the Zuñi religious beliefs. Bring out the ideas that no one could stand out from the group; prayers were done in groups; most prayers asked for rain and had to be said in just the right way; priests were the rulers in the religion; they chose others to rule in nonreligious matters, but these men had little power. Mention also that there was little trouble among these people because most wanted to do what was right so as not to be shamed before the group.

   A question sheet including the following would serve as a focal point for discussion:

   1. How did the Zuñi feel about peoples' being leaders in the group?
   2. In the Zuñi religion, what was important to each man?
   3. How were most religious ceremonies performed?
   4. How must prayers be said and what was most often prayed for?
   5. Who ruled in religious and other matters?
   6. Why was there little trouble with Zuñis' stealing or fighting?

7. Discuss the two groups that were rulers. Let the children draw a diagram of the governing process for one of them. Each child could then show it to the class. Let the class guess who the ruler is, what the policy is, and whether the ruler really would make that policy. Continue the discussion further by asking why there were only these two leadership groups. Reinforce the idea that it was not good for anyone to stand out from the group.

8. Read the section on children. Again a chart can be made by the teacher working at the board while the children work along at their seats. When the chart is compiled, it should look somewhat like this:


ZUÑI CHILDREN
Punished by being shamed
GIRLS
BOYS
Played for a short time when young
Learned household chores early
Free to play until nine
Worked then in fields with relatives
Joined religious groups at five and fourteen

To get the information from the children, the teacher can ask leading questions and let the children skim the material to locate and record important information.

Drawings could also be made of either a boy or a girl in some phase on the above chart. A brief description of the picture could be written on a separate sheet of paper. A game could be made as a review of these ideas. Let the rest of the class tell whether it is a picture of a girl or a boy and what phase or age group the children must be in.

9. Read the section on marriage. Tell the children as they read through to be looking for the steps in the marriage ceremony.

   A. After the first reading, go back and underline the important ideas. List on the board the family members involved.

   B. Divide the class into four groups and let each act out a different phase of the marriage. Divorce procedure might also be included.

THE KWAKIUTL

Along the northwestern shore of the United States and of southern Canada lived many different Indian nations. One of these was the Kwakiutl, who lived on Vancouver Island.

Kwakiutl Houses

These Indians lived along the coast in villages of long, one-story dwellings. The houses were made of planks of red cedar cut from nearby forests. The wood for their canoes, totem poles, and carved boxes also came from the forests.

Kwakiutl Food

The only food the Kwakiutl got from the land was meat, obtained by hunting, and berries, which could be picked easily. Most of their food came from the sea. There were many kinds of fish that were caught easily: salmon, halibut, cod, and candlefish. The sea was full of fish, and there was plenty of food for all.

Work Among the Kwakiutl

So much food was available to the Kwakiutl that it was not necessary for them to work together in collecting it. The men hunted and fished on their own, and the women gathered berries for their own households. Half of the food was given to the chief, however, and he would distribute it to those who needed it during the winter. The Kwakiutl spent only a small amount of time gathering food, because it was so easy for them to find enough to eat. The men had lots of time to spend on wood working, and they were very skilled at this art. From single tree trunks they made huge canoes which could hold sixty people and carved enormous totem poles. The Kwakiutl did help each other when a large construction job required the work of many men. For example, when a new house was needed, the chief would hire many men and the labor would be divided among them. Some would cut down trees and prepare the lumber, some would lay the beams and rafters, some would dig the post holes, and some would carve the posts. In this way, a long wooden house could be finished in eight days. The women occupied themselves with making baskets and cedar-bark blankets.

Kwakiutl Family Groups

The Kwakiutl were made up of a number of related tribes. In each tribe, there were several large families called numaym. Each numaym was headed by a chief. The chief did not have much power in ruling over the people. His title was one of honor. The Kwakiutl had no person or group who made laws. Each numaym decided what was right or wrong for itself.

Noble titles were important to the Kwakiutl. In each numaym, every person had a certain rank. One was either a noble or a commoner. The chiefs spent most of their time trying to get the best titles for themselves and their families.

They did this in two ways. One way was to give another chief more property than the other could give back. The other way was to destroy more property than the other chief could destroy in return. These competitions were called potlatches. (Potlatch is the Indian word for giving.)

In the usual potlatch, a chief would begin giving another chief presents. This second chief took them and in a year had to return twice as many gifts. If he could not do this, he was shamed and lost importance in everybody's eyes.

The usual gifts that were given at these potlatches were blankets made from birch bark. Because it was hard to give so many blankets, chiefs sometimes used large shieldlike plates of copper to stand for a certain number of blankets.

In another kind of potlatch, the chief destroyed his property. It began when a chief invited a rival to be his guest. There was a feast at which gallons and gallons of candlefish oil were poured on a fire. As the flames rose higher, the chief giving the feast had to pretend that he did not care if all his belongings were burned. Blankets and canoes were set ablaze, and often coppers were broken or thrown into the fire to show how wealthy the chief was. The rival chief then had to give a bigger feast in which just as much property was destroyed.

The members of a numaym gave their chief many of the things he used in the potlatch. If the numaym thought their chief was having too many of these potlatches, they could refuse to give him their goods to use.

Religion

The Kwakiutl wanted to have high rank. This could be seen in their religion. Most ceremonies were done in groups, but the rank of the individual was important. For example, religious dances were owned by individual people who were the only ones that could do them. The Kwakiutl held these religious dances to contact guardian spirits and get power from them. The right to certain dances, all special titles, and noble names were inherited by the first-born in a family.

Marriage

Marriage was another way the Kwakiutl man could get important titles. Every bride also wanted to get many titles, family crests, and religious dances from the marriage so that her children could inherit them.

When a young man wanted to marry, he would go to see the father of the young woman. He took coppers and blankets with him. The father would tell how many special possessions (titles and dances) the girl had. The young man would then bid for them with his coppers and blankets. If the marriage was arranged, the father of the bride repaid the husband by her giving titles and property to the first-born child. After this, the wife could stay with her husband or return to her father's house.

Kwakiutl Children

The Kwakiutl child learned to take part in competitions at an early age. When a baby was a year old, his father would give some small gifts to the tribe, and the baby would receive his first name. His second name was given a few years later. When a boy was ten, his family would lend him some blankets. He would give these to his friends, who had to repay double at the end of a month. Soon a boy would become an adult by giving his own small potlatch. Then he would be given his own potlatch name. Next he would buy a copper so that he could start selling it to a rival.

If a girl was born first in a noble family, she had the same rights as a boy. Potlatches were given whenever she got a new name. When she became a young woman, a big potlatch was given, and she then received all the names and titles of her mother's family. She would stop giving potlatches as soon as her first child was old enough to give one of his own.

ACTIVITIES TO ACCOMPANY KWAKIUTL INDIANS

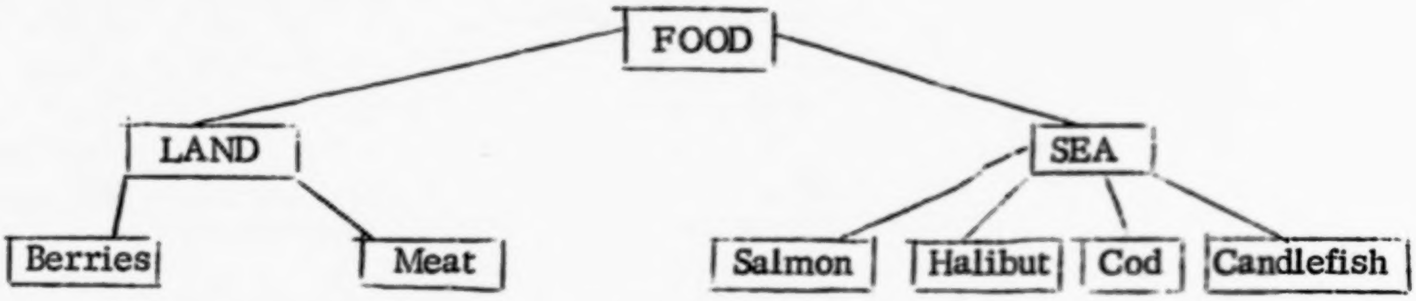
1. Read paragraph one. On a class map locate the northwestern shore of the United States and Vancouver Island. Remember to include new vocabulary words in the discussion and enter them on the vocabulary page of the children's folders as each new section is read.

   A. Again using various maps, discuss climate, resources, rainfall, etc., of this area.

   B. Take out the outline map of the United States. Select another uniform color and shade in the land of the Kwakiutl. Put the color in the key at the bottom of the page.

2. Read paragraph two. Discuss why Kwakiutl houses were made of wood. (Relate this to findings from various maps.) A model of a Kwakiutl house or village or a drawing of the same could be made here.

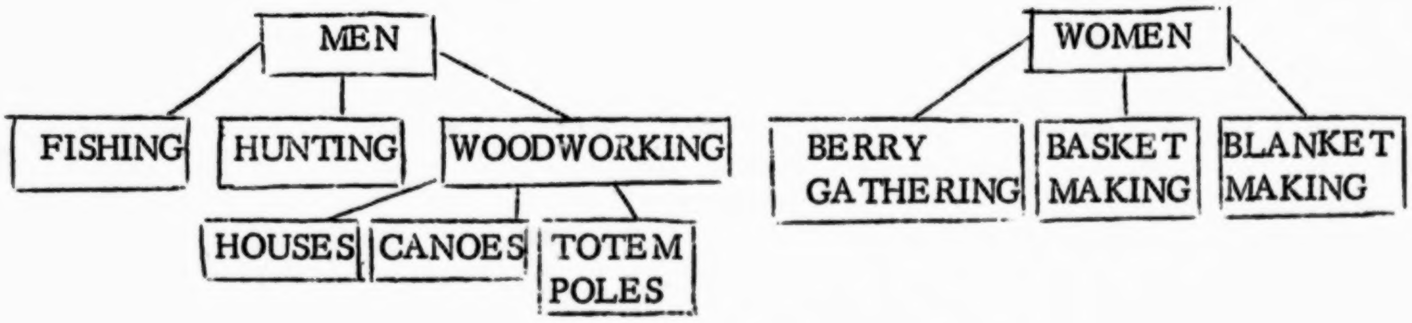
3. Read paragraph three. Make a diagram of the types of food the Kwakiutl had. Ask leading questions so as to allow the children to select proper headings. For example, title of the diagram is "Kwakiutl Food". Ask for the two places where food was found. Under these two categories list the types of food. The diagram should look somewhat like this:



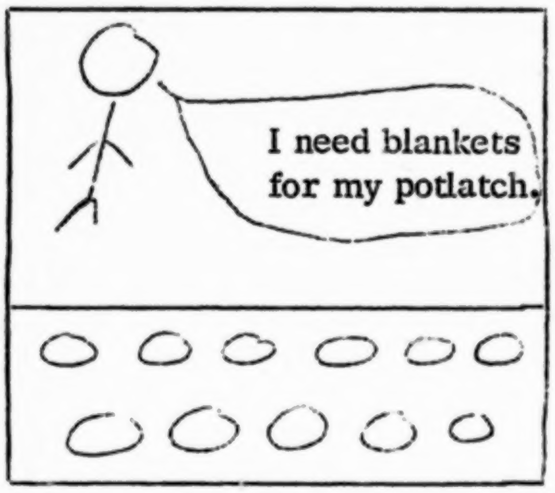
4. Read the section on work among the Kwakiutl.

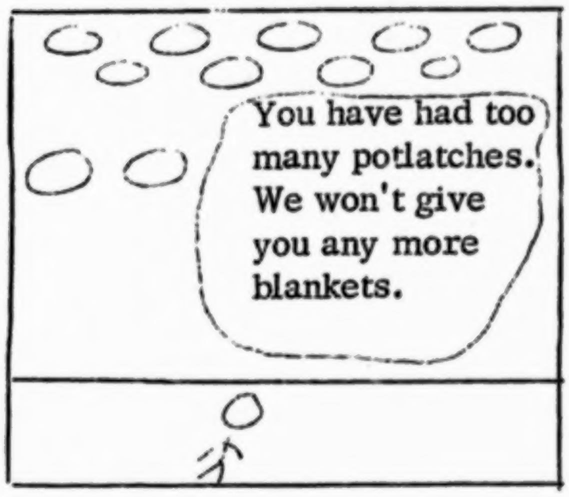
   A. Have the children distinguish between the activities which were done independently and those which were done cooperatively. Discuss why it was possible for food gathering to be an individual matter, relating it to the abundant resources available to the Kwakiutl, and why projects such as the building of houses and canoes required mutual assistance.

B. Have the children make a diagram illustrating the division of labor between men and women. An example might be:


MEN
FISHING
HUNTING
WOODWORKING
HOUSES
CANOES
TOTEM POLES
WOMEN
BERRY GATHERING
BASKET MAKING
BLANKET MAKING

5. Read the section on Kwakiutl family groups. Discuss the two rulers mentioned and the cases in which each would rule. Allow the children to select one and draw a diagram of the governing process for it. An example might be:


I need blankets for my potlatch.


You have had too many potlatches. We won't give you any more blankets.

Allow the children to show their diagram. The rest of the class could guess the ruler and ruled in each diagram. A discussion on the validity of the policy might also be held.

A. Discuss the two kinds of potlatches mentioned in the reading. Discuss the steps taken in each and the purpose of the potlatch.

B. For a drawing activity, pass out large sheets of drawing paper. Divide it in half. Mark off two inches across the bottom of the paper. Let the children draw the two kinds of potlatches, one on each side of the paper, and in the bottom section, describe what is going on in each scene.

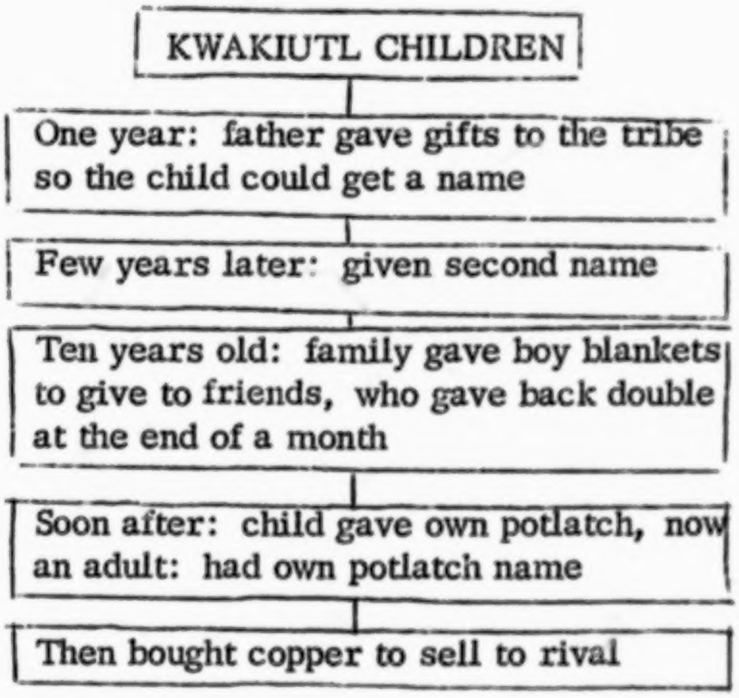
C. Divide the class into groups and let them act out one of the two kinds of potlatches. (Discuss first who is involved and the materials used. Collect things to represent blankets, canoes, and copper shields.)

D. To conclude this section, have a discussion on why a potlatch was so important to the Kwakiutl. Recall its purpose. (Bring out the idea that noble titles and rank were very important to these Indians. When one chief could display more wealth than another, he acquired more titles or higher rank and grew more important in the eyes of others.)

6. Read the paragraph on religion. Discuss how ceremonies were performed and how people owned and acquired dances. Bring out the idea that high rank was important here also.

7. Read the section on marriage. Decide as a group what the steps in the marriage ritual are. Write these on index cards. Divide the class into four groups. Let each pick a card. The groups must figure out which step they are representing, one through four, and how they can act out their phase of the ritual.

8. Read about Kwakiutl Children. After discussion, have cards with the stages of child development taped to the board in disarranged order. Call on children to come up and assemble them properly. When it is all complete, the children could use it as a guide and make a diagram of their own, such as the following:



KWAKIUTL CHILDREN

One year: father gave gifts to the tribe so the child could get a name

Few years later: given second name

Ten years old: family gave boy blankets to give to friends, who gave back double at the end of a month

Soon after: child gave own potlatch, now an adult: had own potlatch name

Then bought copper to sell to rival

Girls were treated the same until their first-born child was old enough for his own potlatches. Her titles went to her child.

9. Supplementary art activity: On small cards write the phases of the marriage ritual and the child-development stages. Let each child pick one and draw a scene to represent the stage. When they are finished, the teacher could read through the steps of both and allow the children to come up to the front of the room in order. When an entire series has come to the front, they could paste the pictures together to form a sequential mural.

THE IROQUOIS

The History of the Iroquois

The Iroquois Indians used drawn or carved figures to tell the story of their history. Their own records say that the Iroquois came from the southwestern part of the United States to settle in what is now Ohio, Pennsylvania, and New York. The legend says that when the Iroquois settled there, they were one tribe. Fighting and quarreling began, and the tribe split into five separate tribes. Each one had its own village. These tribes were the Seneca, the Cayuga, the Onondaga, the Oneida, and the Mohawk. The legend says that a god appeared to the tribes and told them to make peace and form one group. This was done, and the Iroquois became a strong nation that could protect itself from its enemies. The early English settlers called the League of the Iroquois the Five Nations.

The five tribes were different in some ways, but they were all called Iroquois, because they spoke the same language and many of their customs were the same.

Work Among the Iroquois

To the Iroquois, working with others was important. Not only did they help one another in times of war, but each tribe had daily activities which made it necessary to work together.

The Iroquois were farmers. They planted many varieties of corn, beans, and squash. To clear the land of trees, men and women had to work together. The women did the planting and the harvesting of crops in work groups. These work groups were run by an older, respected woman of the tribe. Other women were her assistants and gave out work to the rest of the women. Since most of these working women were related, they enjoyed one another's company.

The men spent most of their time hunting, trapping, and fishing. They worked in groups, also. In times of war, when the men were members of a war party, they helped one another. Each had a special job. For example, some men hunted and prepared the meat which the war party used for food.

Iroquois Houses

The Iroquois lived in villages surrounded by strong wooden fences. Their houses were large. Many related families shared these houses. They were built of sapling poles covered with elm bark and were called longhouses. There were rows of fires down the center of a longhouse, with a smoke hole over each fire. Two rooms, one on either side of the fire, housed a single family.

Rulers of the Iroquois

The houses, fields, and crops of each family belonged to the women. It was the older women of the larger families who helped to choose the chiefs of the tribe. These chiefs were members of the tribal council, the group which ruled the tribe. This tribal council didn't force people to obey them. Those who did not obey were punished by being shamed and disliked by the other people of the tribe.

The tribal council also represented the rest of the tribe in the Grand Council of the League. Every summer the Grand Council met at Onondaga (now in central New York State). The five tribes were represented by fifty chiefs. They talked about declarations of war, peace, and arguments among the tribe. For any matter to be settled, all five groups had to agree on how it would be done.

Seasons of the Year

The Iroquois year was divided into three parts according to their farming and hunting activities. The first season went from spring planting to autumn harvest. The second began after the harvest. It was the trapping and hunting season, which lasted until the end of February. The third part of the Iroquois year was from the end of February until spring planting began. There was a religious festival at the end of each season, but of the three, the February Dream Festival was the most important.

Iroquois Religion

In the Iroquois religion, there were many spirits. The Indians believed there was a constant fight between the good and evil spirits. There was a spirit called orenda. Orenda was found in everything and connected everything in the world together. Man could get the power of orenda through his dreams. This was why the Dream Festival was important. During this time, the Iroquois had a chance to tell others about their dreams.

Marriage

The older women arranged most of the marriages. There was not much ceremony in an Iroquois marriage, just an exchange of some small gifts of food. After the marriage, the couple lived in the bride's mother's house. If the couple were not happy, they were divorced by a simple process. The man went back to his mother's house.

Iroquois Children

Children took part in all tribal activities at an early age. For example, they went with their mothers to the fields and attended most religious and political ceremonies with both parents. The parents never spanked their children. They were punished by having water thrown on them.

Boys and girls were brought up differently. At the age of eight, boys were allowed to have more freedom from their mothers. They played war and hunting games. It was hoped that the boys would be good at these games, because a man skilled at war and hunting was greatly admired.

The girls stayed with their mothers. They learned household crafts and worked in the fields. It was hoped that the girls would become hard-working housewives. Women rarely had interests outside their own village, although some helped in choosing tribal chiefs.

ACTIVITIES TO ACCOMPANY IROQUOIS MATERIAL

1. Read section one. Take out the outline map of the United States that the children have been working on. Point out on a large class map the area settled by the Iroquois. Select a uniform color and fill in the corresponding section on the outline map. Put the color and the name Iroquois in the key at the bottom of the page.

2. Read section two on "Work Among the Iroquois."

   A. Discuss the aspect of togetherness and the role each person played in working.

   B. Skim back over the material and list together on the board all the working groups and what their jobs were. Examples are:

      1. Men and women - cleared the land of trees
      2. Women - planted in groups
      3. Women - harvested in groups
      4. Old women - assigned work to other women
      5. Men - hunted
      6. Men - trapped
      7. Men - fished
      8. Men in war party - hunted
      9. Men in war party - prepared food
      10. Men in war party - fought

   C. Using the ideas above, divide a large sheet of drawing paper into six boxes. Leave an inch free at the bottom of each box. A title for the paper might be "Work Among The Iroquois" or "Iroquois Working Together."

      In each box draw a scene depicting one of the ideas above and describe the picture in the inch left free at the bottom of each box.

3. Again use various class maps, such as the rainfall, graphic-relief, and natural resources maps, to find out about the area inhabited by the Iroquois. Use this as a basis for discussion on such points as: why they were farmers; why they raised the crops they did; what kinds of animals they hunted; and where they fished.

4. Read the section on "Iroquois Houses." Discuss the appearance of the

houses. Show pictures of them and continue the discussion on why the houses were made of wood and why they were so constructed. (Climate, resources, etc.)

A. Children may now draw on paper an Iroquois village at work. Later, the good drawings may be used as plans for a model village. This could be constructed by a group on a large table in the classroom. Scenes could include much of what has been discussed so far. For example, include women and men clearing land, women planting and harvesting, men hunting and fishing, etc. Also review the setup of the village and the way the houses were constructed.

B. Some children might want to work independently and make their own model of a longhouse.

5. Read the section on "Rulers of the Iroquois."

A. After the first reading, let the children skim through the section again and underline the name of each ruler they come across. Call for the names and list them on the board.

Examples are: older women, chiefs, tribal council.

B. Let each child choose a ruler and draw a diagram of the governing process for him. (Review the idea: ruler in the top part of the diagram, ruled in the bottom, and the policy is made by the ruler. When the children have finished, call on them to show their diagrams and read the policies. Let the class guess the ruler and who is ruled and verify the policy in each case.

6. Read the paragraph on "Seasons of the Year." Give each child a strip of paper about 24 inches long and 8 inches wide. Have them divide the entire sheet in half lengthwise so that there are four inches in top and bottom sections. Then divide the paper into 12 boxes on top and 12 on the bottom. Each box is two inches by four inches. Mark off the names of the 12 months in both the top and bottom sections. Have the children give the names of our four seasons and the months included in each. Label the boxes according to each season and color each season lightly in a separate color. Skim the narrative to find the three Iroquois seasons and in the bottom section color in the months of each.

7. Read the sections dealing with the Iroquois religion, marriage customs, and child-raising practices. A mural on the marriage rituals or on child development could be made.

A. Give the children large sheets of drawing paper.

B. Write on the board the steps in the marriage ceremony or the marked stages of child development. Ahead of time, the teacher should prepare small index cards with one of the above steps on each one. Try to prepare an equal number on each step and also enough for the entire class. Let the children select a card and draw the step shown on it. Write a description of the picture on a small sheet of white paper. Have the children locate persons near them who have another step in the process being illustrated. When an entire series is gathered, corresponding to the steps on the board, let the children paste their pictures together in mural fashion.

THE DAKOTA

The Great Plains of the United States are between the Mississippi River and the Rocky Mountains. They are large areas of flat, level land without trees, but covered with grass. The soil is rich. The Indians of this area were called the Plains Indians.

History of the Plains Indians

It is thought that these tribes came to the Great Plains from the South and from the woodlands of the East Coast. At first they were farmers, but as they moved onto the Plains and saw the many herds of buffalo, elk, and antelope, the Indians soon began hunting for their food. They left their year-round villages and began wandering to follow the animal herds.

In the beginning, the Plains Indians used large dogs that looked almost like wolves to help them pull their supplies on A - shaped frames. In the 1600's, horses, brought to this country by the Spanish explorers a hundred years before, escaped and began roaming onto the Plains from the Southwest. This changed the lives of the Plains Indians. Horses made it possible for them to travel longer distances to hunt buffalo, and they could travel faster. By 1750, most of the Plains tribes rode horses. More and more Indians were able to move onto the Plains, and the number of Plains Indians increased about three times, to 150,000.

When the tribes came into the Plains region, they were different from one another in many ways. After living on the Plains, however, most of the tribes began using many of the same things they needed. Clothing, food, tents (tepees), and tools were quite similar in most tribes.

Who Were the Dakota

One of the largest Plains tribes was the Dakota. They were made up of seven small tribes all speaking the same dialect of the Sioux language. Each of the seven tribes ruled itself, but they thought of themselves as one people and did not make war with one another. The name Dakota means "Friends" in the Sioux language.

How the Dakota Got Food

Like many of the other Plains Indians, the Dakota got their food, shelter, and clothing from the buffalo. They did no farming. The buffalo hunt was a very important event to the Dakota. It was carefully planned so that they would be able to catch as many buffalo as possible. There were special scouts who found the buffalo herds and reported back to the tribe. Before the hunt could begin, the men of the tribe had to wait until plans were worked out about the best way to attack a herd. Special police guards were sent to protect the herd. No one was allowed to attack until the signal was given. When the signal was finally given, it was each man for himself. Whoever killed a buffalo could keep it for his own use.

The Dakota women had to take the meat of the buffalo and dry it and preserve it for food for the family during the times when buffalo were scarce. The women also made the skins of the buffalo into clothing and tepee covers.

Dakota Homes

The Dakota, like most of the Plains tribes, lived in tepees. A typical tepee was made from smooth poles arranged in a circle and joined together at the top. This frame was covered with buffalo hides. It usually took ten to twelve hides to cover the frame. The tepee could be put up and taken down easily. It could be carried as the tribe moved from place to place.

The camp grounds of the tribe were called encampments. In the encampments, the tepees were usually arranged in a circle or a half circle. Each encampment had its important tepees located near the center of the circle. The chief and the tribal council had their tepees there.

Rulers of the Dakotas

A Dakota chief usually was a respected warrior. He judged those who were accused of doing wrong and chose the places where the encampments would be. His council was made up of older, experienced men of the tribe. They helped the chief to make decisions. Special police guards enforced the orders of the chief and his council. They were especially strict with those who did things which would put the encampment in danger. The police guards sometimes used death as a punishment for dangerous wrongdoing.

Marriage and the Family

Even though the Dakota traveled as a group, each family took care of its own needs. The family and all of its relatives were very important to the Dakota. Relatives helped each other a great deal. For instance, it was the custom for a young man to pay for his bride with horses. If a young man did not have enough horses, his relatives gave him some. The relatives gave a newly married couple their tepee and everything to furnish it. When children were born to the couple, relatives gave the babies all of their clothes.

Dakota Children

Dakota children were given a great deal of love and attention. Kissing a child in public, however, was never done. The children were rarely punished and were never spanked. The Dakota did not allow their babies to cry. If a baby began to cry, he was immediately picked up and soothed. The Dakota did not want crying to disturb their neighbors.

Dakota boys and girls were taught by their parents the jobs they were to do as adults. Girls were taught the work of the tepee by their mothers. Boys were expected to be warriors and hunters. They began riding with their fathers at a very early age.

The adults, as well as the children, enjoyed sports and games. Storytelling, dice playing, lacrosse, foot racing, and horse racing were among the favorite pastimes.

War

To the Dakota Indians, war was a kind of game with definite rules and points to be gained. The purpose of starting or joining a war party was to gain personal glory. A man was admired for risking his life. Sometimes war parties raided enemy encampments for scalps. Other war parties would go out to steal horses. The size of the war party might vary from small groups of two to six men to large parties of hundreds of men. Before an attack, the men would paint themselves with the marks they were entitled to wear. Each mark stood for a brave deed. Another way of counting brave deeds was with coup (pronounced "coo") sticks. For each brave deed, a warrior would have a coup stick, a small pole decorated with feathers.

Religion

Another way in which a man could get honor was through religion. One of the most important ideas of the Dakota religion was that each person should see spirits in a vision or a dream. This was done through fasting, prayer, and even self-torture. If a Dakota saw his special spirit, he would get power from it.

The Dakota also had a ceremony in which whole encampments would try to contact their spirits together. This was a four-day ceremony called the Sun Dance. In this ceremony, the worshipers looked steadily into the sun while dancing.

ACTIVITIES TO ACCOMPANY DAKOTA MATERIAL

1. Take out the outline map of the United States. Read the first section of the narrative. Discuss which section of the country constitutes the Great Plains. Again have the children select a different color of crayon and shade in the Dakota area. Add the color and name to the key at the bottom of the page.

2. Read the "History of the Plains Indians." Together make a brief outline of the history of these Indians on the board. For example:

   History of the Plains Indians

   A. Came from South and woodlands of the East Coast

   B. At first were farmers

   C. Saw herds of buffalo, elk, and antelope and began hunting for food

   D. Left year-round villages and wandered following these herds

   E. At first, used large dogs that pulled supplies on A - frames

   F. Later, horses came, and the Indians used these to travel farther to hunt more buffalo.

   On index cards, the teacher should write B, C, D, and F. Let each of four groups select a letter. They must act out in pantomine the letter of the outline they chose. Let the rest of the class guess which letter it is and what clues given by the actors helped them to arrive at their decision.

3. Read the section on how Dakota Indians got their food.

   A. Have the steps of the buffalo hunt written on oaktag cards.

   B. After the reading, call on the children to list the steps in the buffalo hunt.

   C. As a step is named, put the oaktag card on the board with masking tape. The steps should include:

      1. Special scouts found herds and reported back to tribe.

2. Tribesmen worked out best plan of attack.
3. Special police guards protected the herd so no one would attack herd until a signal was given.
4. After the signal, each man went after a buffalo.
5. Whoever caught a buffalo could keep it.
6. Women took the meat, dried and preserved it for food, and made the skins into clothing and tepee covers.

D. Give each child a piece of drawing paper 8" by 11". Divide it in half and cut it into two pieces each 4" by 11". Paste or tape them end to end. Divide the strip into six boxes. Number them 1 to 6 and let the children draw a comic strip of a buffalo hunt. One step should be put in each box. The teacher should leave the oaktag cards on the board. Cards with the heading "A Dakota Buffalo Hunt" and the class drawings could become a bulletin board display.

4. The children, after reading the section on housing, might wish to make a tepee. Twigs or sticks of the same size could be used as a frame. They could be tied together at the top with string. Rags could be used to wrap around the sticks. Cloth could be sewed or pinned to the foundation. An opening could be cut as the entrance.

   Some children now might make a model of a Dakota encampment. Paper could be put on a table in the room. Color it green for grass. Then arrange the tepees properly. (Review the proper arrangement of the tepees.) A description of the village and how the tepees were arranged could be written and placed in a corner of the model so all could see it.

5. Again use various class maps to discuss the land, climate, resources, etc., of the Dakotas. Relate the findings to the food, housing, and dress of these Indians.

6. Read the section on Dakota rulers. Let the children make a list of the rulers and the duty of each.

   A. When finished, discuss the lists and tell the children to select one ruler and make a diagram of the governing process for it.

   B. The children can show their diagrams to the class and explain who the ruler and ruled are and what the policy is. Let the class discuss the validity of the policy.

7. Read the remaining sections on "Marriage and the Family," "Dakota Children," "War," and "Religion."

A. Tell the children to pretend they are Dakota Indians. The boys are male Indians and the girls are female Indians. The must write their autobiographies. If the children don't know what an autobiography is, explain it. They must tell what they did and learned as children, what their wedding was like, and what things they did as adults. They can use the material in these sections for ideas. Include feelings, too. For example: How you felt at your first war party, or what you believe about the gods.

B. Divide the class into groups. Each group has to plan a war party. List on the board the ideas to be included:

1. The reason for the war party (Review the choices named in the reading.)
2. The size of the war party
3. How your brave deeds will be shown

When finished, let each group describe its war party.

SUMMARY, CONCLUSIONS, AND COMPARISONS OF THE FOUR TRIBES

1. Have the children write a paragraph on what they think of when you say "American Indian." Pass out the paragraphs written on the same topic at the beginning of the unit. Let the children compare them. Discuss the differences between the two papers and the reasons for the changes.

2. Have the children take out their outline maps and the diagrams and papers from their folders that show housing, food, and dress among these four groups of Indians. Again use the class maps of natural resources, rainfall, growing season, graphic relief, etc., and compare the findings from these with the housing, food, and dress of all four groups of Indians. (Discussion should bring out the idea that the housing, food, and dress of a group of people reflect the climate, resources, and type of area inhabited by a people. People make use of what an area has to eat and live as comfortably as possible. All Indians did not live in the same area, so they did not eat the same or dress the same because the resources, climate, land, etc., were different.)

3. Have the children take out papers dealing with religion from their portfolios and let them skim the narratives to jot down key words on the religious beliefs of all four groups. Discuss these together in class. Have key points written on oaktag cards and taped to the board. Compare the religious beliefs and ceremonies to the land, resources, etc., from above. (Bring out the idea that many of the religious ceremonies have petitions for natural needs. For example, desert dwellers need water; they pray for rain. Ceremonies and beliefs also reflect the type of land and the resources of an area.)

4. Use as a basis for discussion of the sameness and differences among these children any charts or diagrams made on the child development of the various tribes. Give each child a piece of paper. Have them divide it in half. Label one side Sameness and the other Differences. Discuss the upbringing in each of the tribes. Write under the proper heading the ways in which they were the same and the ways in which they were different. Discuss and relate this to the fact that today we are all brought up differently in many ways.

5. Papers that show work among these Indians should be taken out now. Note that the Zuñi and the Iroquois did most of their work together. The Kwakiutl and the Dakota did only a little. Compare this with the food and natural resources of each group which already have been

discussed. Lead the children to see that the Zuñi and Iroquois barely survived. Their resources were fewer than those of the Kwakiutl and the Dakota. The Iroquois and the Zuñi worked together so that all could survive. More resources made the Dakota and Kwakiutl more independent.

6. Have the children write a short paper on themselves as an Indian in one of the four tribes. Include such things as food, housing, male and female jobs, and religion. Let each child read his paper before the class and have the other children guess the name of the tribe and give the clues that helped them to arrive at their decision.

7. Divide the class into four groups. Write the names of the four Indian tribes on index cards and let each group of children pick one card. They must act out the life of the tribe listed on the card. List on the board the main headings they should act out. (Religious rites, child-rearing practices, marriage, food-gathering techniques, and family groups are topics that should be listed.) The rest of the class should guess the tribe and state the clues that told them which tribe it was.

8. Write on the board a list of all categories discussed concerning these four tribes. (The list should include the area inhabited, land, housing, food, family organization, religion, marriage, rulers, and children.) Put the items on oaktag cards and tape them to the board in a column. Put two headings beside this column. Label one Sameness and Differences. Go through each category and ask if all tribes were the same in respect to that category or were they different. For example, ask if all these tribes lived in the same area. No, so let a child put the card with the category "land inhabited" under the Differences column. Did all of them live on the same type of land? No, so again let someone put the card marked "land" under the Differences column. In the class discussion that follows, bring out the idea that all the tribes were similar in some ways, yet most were quite different in a lot of ways.

9. Students could select another Indian tribe not studied. Together on the board, again list the main topics that were discussed among these four groups of Indians. Let the children do research on the tribe they picked, using these topics as a guide. Reports can then be written up to be read orally before the class or displayed in the room so that other students in the class can read them.

SECTION II:

Indians and White Men: Relations and Reciprocal Impact

What effect did the white man have on the Indian? Did his way of life change the Indian at all? Were the Indians always warlike and dangerous to the settlers? These are a few ideas that should be discussed when a unit on the American Indian is taught. We shall now reexamine aspects of the Indians' traditional culture. We shall see to what extent it affected the white settlers. Change also took place in Indian culture as a result of white infiltration into Indian society. The areas of change will be pointed out in an attempt to identify and erase some of the stereotypes that have been associated with the American Indian.

1. Introduce this section by telling the children that they are white settlers lost in the forest. They have no supplies with them at all. Have them write a short composition telling what they could do to survive. List on the board some resources of the area. For example: thick forest; moist soil; many shrubs; prairie grasslands nearby; animals such as beaver, buffalo, deer, quail; and a fresh-running stream. When the children have finished, let them read their paragraphs orally. The class can discuss the plausibility of their suggestions and alternative methods of survival.

2. Now have the settlers return from the activity above to Jamestown or the Plymouth Colony. Help them to draw up a list of the resources, implements, and other supplies which the colonists brought to the new world. For example: axes, knives, guns, utensils, animals, clothing. Ask where all these things came from. Were they useful to the colonists? If so, how?

   A. Draw up a list of the problems the colonists had when they arrived here. Place these on oaktag cards. For example:

      They had to make homes in winter.

      The weather was colder than that to which they were accustomed.

      Food brought from England was scarce.

      Ammunition and supplies were low.

      Clothing was not warm enough and was wearing out.

      They had to make furniture, tools, etc.

   B. When the colonists finally did get supplies, where did they come from? (England)

3. Now introduce the Indians into the discussion. A few pictures could be shown. Using the list of problems the colonists had, ask whether the Indians ever had these problems. (Yes) Could they have supplies sent? (No) Ask what the Indians did to get food, clothing, homes, etc. Bring out the use made of natural resources.

   A. Arrive at a definition of natural resources if necessary; e.g., things in nature which are of use to man.

B. Ask the children to think of some things in nature which the Indian could use. For example:

Trees for wood and frames for tepees and boats

Hides of animals for clothes

Animals for food

4. Then examine more closely some of the things the Indians used in order to survive.

A. Corn - Show a picture of an ear of corn. Ask the children for what it could be used. The only answer will probably be food. Explain that the Indians were the first to raise corn for food. The Indians mashed the corn to make corn meal and dried the husks to make moccasins, masks, and dolls.

B. Deer - Help the children to make a list on the board of the parts of the deer; e.g., skin, antlers, meat, hooves, etc. Ask the children for what purposes each part could be used. Answers might include the use of hides for clothing, meat for food, etc. Then pass out the story of "Red Fox's First Hunt." A copy is on the next page.

1. The teacher should read the story first to herself so that she will be prepared to point out any words which the children may not know. Have the class use either the context of the story or a dictionary to determine the meaning of any new words.

2. Before the children read the story, explain that Red Fox is an Indian boy who is just returning from his first hunt.

3. Let several children read the story aloud. Perhaps one could read the descriptive parts, and others might take the parts of Red Fox, White Owl, and the mother.

4. When the reading has been finished, ask the children to skim the story to find mention of any parts of the deer which are not listed on the board.

Red Fox's First Hunt

Red Fox was very proud. It had been his first real hunt, and he had tracked and shot a large deer. He could just see how happy his family would be when his father and he brought home this prize.

As Red Fox entered the village, many children came out to see what he had caught. The happy Indian boy straightened up and stood tall. His face beamed. When his mother saw the deer, she was happy for her son. "That hide will make some nice moccasins for the children, " she commented.

"Maybe you would like a new dress, Mother, " Red Fox said.

White Owl, the boy's father, looked at the deer. He said, "This is a good set of antlers. They'll make fine tool handles. You should make some arrowheads from the antlers too, Red Fox, now that you have shown yourself to be a good hunter. "

With that, White Owl took out his knife and began skinning the deer. He passed the skin to his wife. He also gave her the cords and sinews that connected the muscles to the bones. "This will make fine thread, " said Mother.

Red Fox thought for a moment and then asked, "Could I have some, Mother? I really need a new bowstring for hunting. "

"Fine son. I think it would be good luck and would help to keep away evil spirits if you took a hoof and made a rattle to give to the medicine man. "

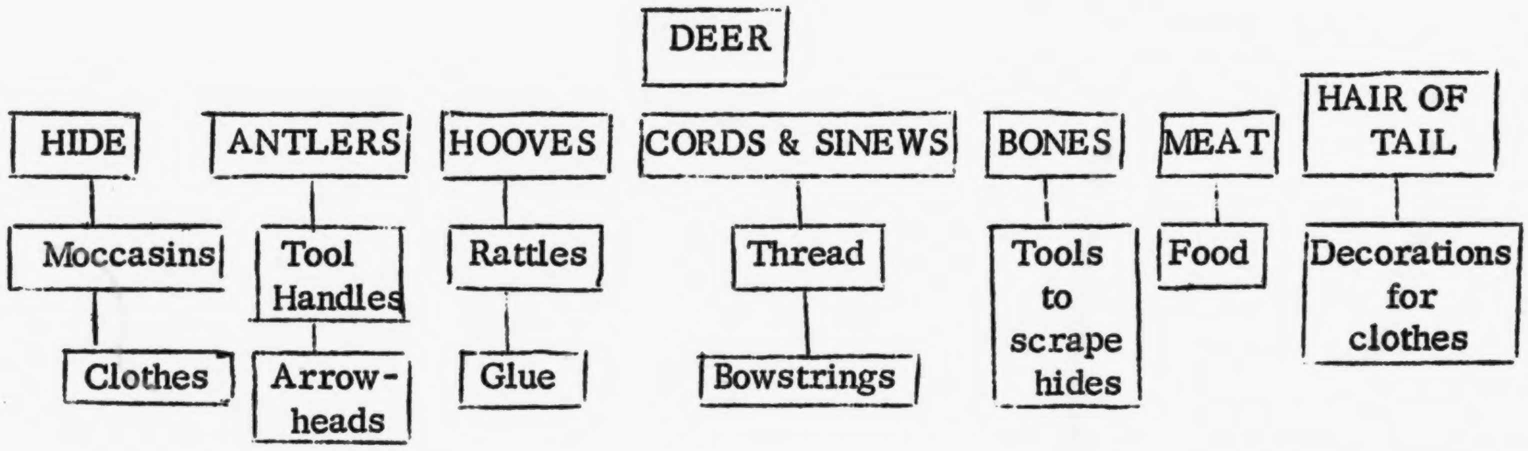
"Good idea!" said Red Fox. "The other hooves will make good glue. "

White Owl took a bone and started sharpening it. This would be used for scraping the deer hide to make it soft. Even the deer's tail would be kept. Red Fox's mother used the hair from the tail to make decorations for the family's clothing.

When all the preparations were done, Red Fox looked around. He was happy that the deer he had caught was so useful to his family. He was proud, too, because he had shown everyone that he was a brave hunter.

5. Take one part of the deer at a time and ask the children what the Indians made from each. Let them skim the reading to find answers. Or divide the class into groups and assign a part of the deer to each group. Have each group skim the reading and make a list of the things which were made from its assigned part.

6. Perhaps a diagram could be made by the children to show how useful the deer was to the Indians. It might look like this:


DEER
HIDE
ANTLERS
HOOVES
CORDS & SINEWS
BONES
MEAT
HAIR OF TAIL
Moccasins
Clothes
Tool Handles
Arrow-heads
Rattles
Glue
Thread
Bowstrings
Tools to scrape hides
Food
Decorations for clothes

7. The teacher might suggest an art activity to go along with this. Have the children draw a line down the center of a piece of paper. Have them draw a picture of a deer on one side and draw examples of what was made from the deer on the other. Lines could be made to connect each part of the deer with the products made from it.

C. Display a large picture of buffalo. Explain how plentiful they were on the open plain.

1. On the board make a list of all parts of the buffalo which could be used by the Indian.

2. As before, ask the children if they have any ideas as to the purposes for which each might be used.

3. On small oaktag cards list all the uses made of the buffalo parts. Put only the products and not the parts from which they were made. For example:

Tanned and used for tepee covers

Made into glue

4. Pass out a card to each child in the class or a few to each of several groups. Give them a few minutes to decide which part of the buffalo would be used to make the item.

5. The teacher could then name the first part of the buffalo listed and ask anyone who thinks the product on his card could be made from that part to put his card under the proper heading on the board. Let the children decide whether they think the child is correct. In case of error, just leave the cards where the class puts them until the end of the activity.

6. Pass out the interview with an Indian brave which follows. Read it together. When finished, assign to each group a section to reread. The groups must check the diagram on the board, identify the changes that should be made, and discuss them.

7. Follow this with a class discussion about the mistakes made in the diagram. Before any cards are rearranged, ask the child who wants to make a change to confirm the mistake from the reading.

8. The finished diagram should look like the one which follows.

9. Let the children copy the diagram on a sheet in their notebooks.

10. As a supplementary art activity, the teacher might have the children draw an Indian village on the plains. They should include as many things as possible which were made from the buffalo. When the drawing is done, they can list on a separate sheet of paper the articles in their picture which are products of the buffalo. The name of the part of the buffalo from which each was made could also be listed.

Interview With An Indian Brave

This interview took place on a reservation of Crow Indians. Rita and Bob Williams went to the reservation to gather some information for a paper on the buffalo which they were writing for school. They talked with an old Indian called Joe, who remembered how the Crow Indians had used the buffalo for many things. Here is what was said:

Rita: I know one thing about the buffalo. The Indians made clothes from the skin, didn't they?

Joe: Yes. In winter, we turned the skin so that the fur was inside. It kept us warm. When warmer weather came, we put the fur outside.

Bob: Did the Indians use the skin for anything else?

Joe: Yes, we did. The hide was tanned to make tepee covers. Sometimes it was also used for moccasin soles. If it wasn't tanned, it could be used to make boats. The frames would be made of wood, and then the hide would be stretched over it.

Bob: They certainly got a lot of meat from such a large animal. It must have provided much food for the Indians.

Joe: Yes, after the kill, much of the buffalo meat was shared with others. What wasn't used could be dried or smoked to keep it from going bad. Even the fat of the buffalo was kept.

Rita: I bet I know what they used it for! Mom uses fat for cooking. Did the Indians do the same?

Joe: Yes, the fat was rolled into balls and stored. It was then used in cooking.

Bob: The buffalo had a lot of hair on its head and shoulders. Was this used for anything?

Joe: This hair made good yarn or cloth for the Indians. It was even used to stuff the first padded saddles. Also it was used to stuff the leather balls which the Indians used in games.

Rita: Mom told us that horses' hooves were used to make glue. Could you use buffalo hooves to do this?

Joe: Yes, the hooves were used to make glue. Now I have a question for you. What do you suppose the Indians used the tail for?

Bob: Maybe they could spin the hairs into yarn or rope.

Rita: Horses sometimes use their tails to swat flies, but I don't even know if there were flies around then.

Joe: Indeed there were! That is one of the uses the Indians made of the tail. Also, when properly prepared, it made a good whip.

Rita: I think the only part of the buffalo we haven't talked about is the bones. Did the Indians use the bones for anything?

Bob: I remember once seeing a picture of a chief dancing. There was a large skull nearby. Did the Indians decorate these and use them in dances?

Joe: Good idea! Oftentimes these skulls were used in Indian ceremonies. The buffalo was very important to the Indian. The skull was usually decorated during these ceremonies. There are many other bones that were used besides the skull. Take the horns, for example. They made good tools, and they were often used as decoration on bonnets for the medicine men and warriors. Spoons, ladles, bowls, and cups could be made from the bones.

Bob: I bet some of the sharp bones would make good knives.

Joe: Yes. The shinbone made a good knife. Other small bones made good cutting instruments and arrow points. What other bones do you think we used?

Rita: The leg bone looks big and strong.

Bob: I bet the ribs could be used, too.

Joe: The leg bone was strong. It made a good hammer and could easily be used to pound berries. The ribs were good tools with which to scrape hides. There were perfect runners for the Indian children's sleds, too.

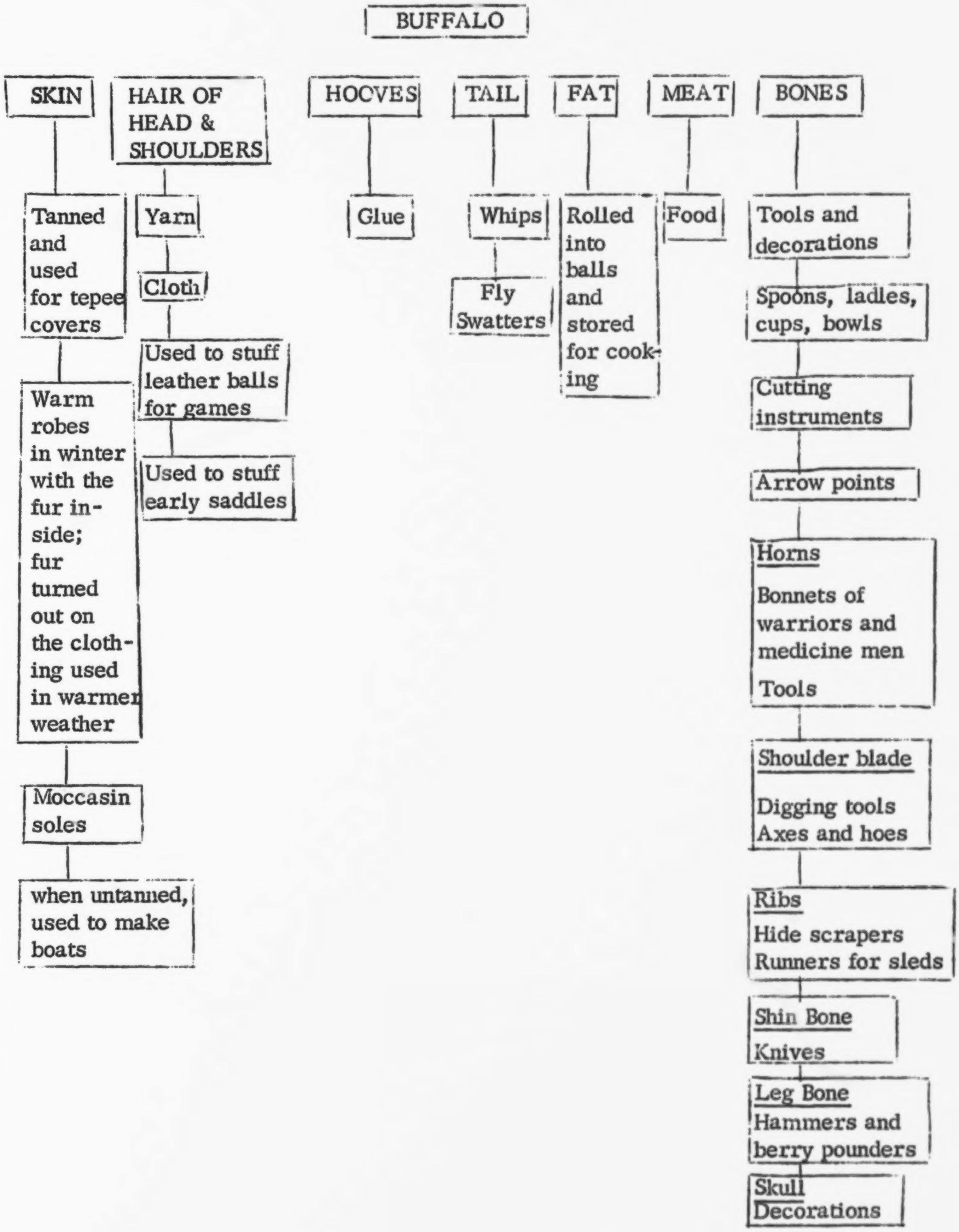
Rita: I see an Indian over there using a hoe. I know many Indians were farmers. Did they make hoes?

Joe: The shoulder blade of a buffalo made a very good digging tool. Axes and hoes were made from it.

Bob: We sure have learned a lot about the buffalo and how much it was used and needed by the Indian.

Rita: Thank you for giving us so much help, Joe. I know we will really surprise our class with all that we have learned.

Uses Made of the Buffalo By the Crow Indians


BUFFALO
SKIN
HAIR OF HEAD & SHOULDERS
HOCVES
TAIL
FAT
MEAT
BONES
Tanned and used for tepee covers
Warm robes in winter with the fur inside; fur turned out on the clothing used in warmer weather
Moccasin soles
when untanned, used to make boats
Yarn
Cloth
Used to stuff leather balls for games
Used to stuff early saddles
Glue
Whips
Fly Swatters
Rolled into balls and stored for cooking
Food
Tools and decorations
Spoons, ladles, cups, bowls
Cutting instruments
Arrow points
Horns
Bonnets of warriors and medicine men
Tools
Shoulder blade
Digging tools
Axes and hoes
Ribs
Hide scrapers
Runners for sleds
Shin Bone
Knives
Leg Bone
Hammers and berry pounders
Skull
Decorations

11. As a review, a guessing game could be played by having a child show his picture and letting the rest of the class guess which items came from the buffalo and from what part.

5. Return to the early colonies. Review and again place on the board the list of problems which the colonists had when they first arrived here. Also review the fact that the colonists had to wait for supplies from England. Again ask whether the Indians could get supplies from England.

A. Go through the list and ask what Indians did to solve their problems. For example:

Clothing--made clothes from buffalo and deer hides; wove cloth from buffalo hair

Food--hunted wild animals, such as buffalo, deer, birds; raised crops

Housing--made from the hides of buffalo and deer, birchbark, wood, adobe, etc.

Cold weather--made warm robes from buffalo hides

Tools, etc.--made from parts of animals, stones

Review the idea that the Indian made efficient use of all these things in nature (natural resources).

B. Ask the following questions:

"If you were an Indian and you saw people coming to your land who were suffering and dying and facing problems that you had had, what would you do?"

"What do you think the Indians did?"

"Does anyone know any ways in which the Indians helped the colonists?"

Some children might come up with a few of the following:

Indians taught the colonists how to grow corn; where to hunt and fish; how to catch deer and wild

turkeys; how to use fish for fertilizer; and
where to dig clams.

The Indians actually taught the colonists many things which helped them to survive.

C. Pass out the letter of colonist Thomas Decker, which appears on the next page. Go over any unfamiliar words, and then divide the class into groups. Let one child in each group be a reader and one be a recorder. The children should make a list, based on the letter, of all the ways in which the Indians helped the colonists. When each group has finished, it should share its list with the other children. Have the answers already written on oaktag and tape them to the board as they are given by the groups.

D. An art activity for review might be to make several pictures or dioramas, each representing a way in which the Indians helped the colonists. Leave a small place at the bottom of each picture or box to write a sentence describing the aid given to the colonists by the Indians.

6. Ask the class to think of themselves as Indians at the time when the white man entered the scene. Ask, "Do you think the white man changed the Indians' way of life at all?" After some discussion, summarize the class opinion.

A. Write on small oaktag cards some of the things the white man brought with him. The list should include:

Smallpox, measles, and chicken pox

Guns

Wheel and plow

Horses

Reading and writing system

Sheep

Letter of Colonist Thomas Decker to His Father in England

Dear Father,

I know it has taken me a long time to write, but I've had to work very hard to stay alive here. The winter was terrible. Many of our friends got sick and died from the cold. What weather in which to build houses! We all thanked God when England sent us that shipload of supplies. We nearly starved, as well as froze, all winter long. The weather here is certainly different from home.

Things are much better now. The Indians, whom we had feared, have been most helpful. We would never have survived here if we had not had their help.

Once the winter was over, the Indians showed us the best places to hunt. We have been able to get many wild turkeys and deer. An Indian showed me how to go down to the shore and find clams. They make good eating. The waters abound in fish. Our Indian brothers told us the best places to catch fish.

A food called maize, or Indian corn, has really saved our colony. The Indians raise this crop and sometimes pound it into a meal before it is eaten. They taught us how to raise many vegetables as well.

When planting, the Indians do something unusual. They throw dead fish in the earth while turning the soil. It helps the crops to grow well. There is another crop which the Indians raise here. They call it tobacco. I've often seen them smoking the big leaves after they are ripe. They have shown the men of our colony how to raise it also.

When we first started hunting, we had a problem keeping the meat from going bad. Luckily the Indians showed us how to cure and preserve both meat and fish.

There is a tree here called the maple, from which the Indians take sap. They make it into a good-tasting sugar.

We all owe a great deal to these people. They have helped us plant our first crops so that we are now ready for a bountiful harvest. All of us here thank God that we have these friends to help us.

I hope God has kept all well at home. I will write again when the harvest is over. Keep me in your prayers.

Your loving son,

Thomas

B. Pass out a set of the oaktag cards to each group. Have the groups discuss among themselves how these things would affect the Indians. After ample time, let the groups share their ideas. Let others in the class add to these or comment upon them. After each group has presented its ideas, the teacher should ask leading questions to enable the children to arrive at the following concepts:

1. The Indians had had no contact with smallpox, measles, and chicken pox, so they had no resistance to them. Many Indians died from these diseases. White men had had contact with the diseases and so became less seriously ill.

2. The colonists used guns to kill many more animals than were necessary for survival; they were wasteful. Indians learned to use guns and also could kill many animals for the furs which the white men wanted. The white men shot many buffalo just for the hides. This is one reason why there are so very few left today.

3. The wheel and plow gave the Indians a chance for better farming. Plowing could be done more easily and quickly so that more crops could be raised by the Indians. White men also plowed much of the land, however, thus reducing the amount of grassland on which the buffalo could feed.

4. The horse made the Indian more mobile. With the aid of this animal, he could more easily plow the land, hunt buffalo, and move from place to place. Horses and guns made fighting more fierce.

5. The white man's reading and writing system interested the Indians, and some developed systems for writing their own languages.

6. Sheep were brought by the Spaniards. They were raised as farm animals to give the Indians the clothing and meat they needed.

7. The white men and the Indians helped and changed the lives of one another.

A. Ask the class if they know the names of any famous Indians who helped the white men. The children might mention Pocahontas and Massasoit, among others.

B. Explain that there were many famous Indians in history. A few are discussed in the profiles which follow. These should be duplicated and distributed to the class. They can be used to show further the influence of the white men and the Indians on one another, but more importantly, they should be used to bring out the reasons why the Indians got angry at the whites. The teacher should pronounce the names and explain the difficult words before the reading. The profiles could be read one at a time and discussed; or each group could read one and report to the class; or each group could act out one of the stories and then let the class draw conclusions. Make sure the children look for:

Ways in which the Indians helped the whites

Ways in which the whites helped the Indians

Things the whites were doing which made the Indians want war

These could be written on the board.

C. A summarizing activity might be to outline the stories in picture form and write a brief description of each story underneath the pictures.

D. As a short research activity, have the children find as many names as they can of places and things that are of Indian origin. Examples might be caucus, powwow, tuxedo, lacrosse; names of foods, such as squash and quahog; the names of various states, rivers, and lakes, such as Indiana, Alabama, Massachusetts, the Dakotas, Mississippi, Missouri, Androscoggin, Lake Erie, Lake Huron, and Ponkapoag Pond; names of towns, such as Chautauqua, Mohawk, Canandaigua.

Powhatan and Pocahontas *

When the English founded Jamestown in 1607, the land was occupied by a tribe of Algonquin Indians. The chief of this tribe was called Powhatan. He could easily have destroyed the whole colony, but he and his people were friendly during the pioneers' first hard years.

Chief Powhatan had a daughter whom he loved very much. Her name was Pocahontas, and she was about thirteen when the English first came to Jamestown.

One story about Pocahontas concerns the colony's leader, Captain John Smith. Once he went too far into Indian territory and was captured. Chief Powhatan ordered him to be beheaded, but Pocahontas saved John Smith's life by throwing herself over his body. Powhatan then gave in to his daughter's wishes and sent Smith back to Jamestown in peace.

The Indians and the white settlers at Jamestown became less friendly after John Smith returned to England. The English trespassed on Indian lands, and the Indians captured English settlers and stole from them.

In 1613, the English captured Pocahontas and took her to Jamestown. Using her as a hostage, they made terms with the Indians. English goods and prisoners were returned, and then Pocahontas was given back to her father.

While Pocahontas lived with the English, she met John Rolfe and married him. After that, Powhatan kept peace with the English until he died.

Pocahontas went to England with John Rolfe in 1616. She lived happily there until she died of smallpox at the age of about twenty-two.

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* These profiles have been adapted from a publication of the Bureau of Indian Affairs, Famous Indians, A Collection of Short Biographies.

Massasoit and King Philip

The first winter in New England was a very hard one for the Pilgrims. They probably would not have survived without help from Massasoit.

In 1621, a few months after the Pilgrims had arrived, Massasoit visited them. He made a treaty of peace and gave the Pilgrims large amounts of land. As long as he lived, Massasoit remained friends with the Pilgrims.

The Indians shared their deer with the colonists. They also told them how to plant and cook. The Indians taught them how to grow corn and make corn pone, baked beans, and roasted clams.

The first problems between the settlers and the Indians arose over land. In most cases, the English paid for their land. The Indians, however, did not know what this ownership of land meant. They kept on hunting and fishing there, because their ancestors always had. The English looked upon this as trespassing and wanted the Indians arrested.

When Massasoit died, his son, King Philip, also made a treaty of peace with the settlers; and the settlers promised not to buy any more land for four years. About a year later, white settlers began moving into Indian territory. Rumors of an Indian war started to spread. In 1671, white leaders demanded new peace treaties and told the Indians to surrender their guns. Many Indians refused. King Philip called on many Indian nations to help him in a war against the white settlers.

War finally did break out when an Indian was found frozen under the ice in a pond near Plymouth.

At first the Indians won all their battles. Later, however, a group of Mohegans helped the colonists. Finally King Philip was captured and beheaded, and his surviving people were sold into slavery in the West Indies.

Pope (A Pueblo)

Years before the Spaniards came to the Southwest, a group of Indians, the Pueblos, lived along the Rio Grande in what is now New Mexico. They were good farmers, made fine pottery, and wove cloth.

When the Spaniards settled in this area, they made the Indians pay taxes in the form of cloth, cotton, and labor. Their villages were renamed for Catholic saints, and they were not allowed to have their own religious ceremonies.

Pope was a medicine man who had been put in a Spanish prison because he was practicing witchcraft. He hated these white settlers. When he was released from prison, he organized an Indian attack.

The Indians drove all the Spaniards out of their territory. They destroyed anything that had been brought by the Spaniards. Pope tried to restore everything as the Pueblos had had it.

For twelve years, the Pueblos ruled their land. Pope died soon after he was elected leader. Then the Spaniards again took over and ruled these people for one hundred and fifty years.

Sequoya

In the 1820's, the Cherokee were good farmers. They owned plows, wagons, and thousands of livestock. They made cloth for clothing, had blacksmith shops, ran mills, built roads, schools, and churches, etc. They had made a government for themselves like that of the United States.

Sequoya was a hunter and trader who grew up with the Cherokee. He was crippled by an accident. He did not know how to speak English and had never gone to school. He saw how important reading, writing, and printing were to the whites, and so he set out to make a Cherokee alphabet.

It took Sequoya twelve years to invent the alphabet. Part of it looked like English letters, but the sounds were different.

Within one year, thousands of Cherokee could read and write their language.

A few years after this, Sequoya went on a search for a lost band of Cherokee. He disappeared and was never seen again. An Indian who was sent to find out what happened to Sequoya said he had died in Mexico City in 1843.

7. Concluding statements for this section could be written and/or discussed.

   A. Ask the children whether the Indian really helped the white man when he first came here? If so, how?

   B. Could the white man have survived without the Indian? Explain.

   C Did the white man help the Indian? How?

   D. Did the white man bring any things with him which had a bad effect on the Indian? Explain.

   E. What things did the white men do to the Indians which made them angry?

   F. What did the Indians do to get back at the white men for what they were doing?

   G. Do you think that the Indians were justified in being angry and trying to get back at the white men?

   H. Do you think that as more and more white men came, the Indians' way of life would be further changed? Explain.

   I. How do you think we would find the Indians today?

This is a good transition for beginning the last section of this unit, which deals with the "here and now" aspect of the Indians.

SECTION III:

The "Here and Now" of American Indians

We have seen and discussed how the Indian survived quite well on his own in this land. The white man brought many changes, however. What happened to the Indian after many years of the white man's presence? In Section III, we shall examine the Indian in his present environment. We shall see how he lives and works today and will attempt to break down further the false stereotypes that have been repeated about the "American Indian."

1. Review the Dakota Indians with the class--where they lived and how they made most of their living.

   A. Mention some of the things for which the buffalo was used and emphasize its importance to the Indians.

   B. Ask the children to recall the rulers of the Dakota tribe: chief, council. Give the children time to draw a diagram of the governing process for these people. Review first the definitions of ruler, ruled, and policy and how they are arranged in the diagram. Let the children show and discuss their diagrams.

   C. List on the board some of the changes that took place in Indian life following the arrival of the white man, such as:

      1. Transcontinental railroads were built. (Explain the term transcontinental by breaking it apart or by using a dictionary.)

      2. White men used guns and horses to hunt many buffalo and usually made use only of the hides.

      3. White men used plows to turn over the topsoil, destroying much former grassland.

      4. Many white men came. They wanted land. Often, they pushed the Indians westward where the soil was poor. Much of the territory to which the Indians moved was desert land, with little water and few animals.

      5. Gold was discovered, and again the white man wanted to remove the Indian from his own land.

   D. Discuss the Iroquois Indians. Recall the section of the country in which they lived. (New York-Pennsylvania area)

      1. How did they make their living? (mostly by farming, but some by hunting and fishing)

      2. Who ruled the Iroquois? (chiefs, tribal council, Grand Council of the League, and older women) Again let the children draw a typical diagram of the governing process for one of the ruling powers of these Indians. Read and

share these when finished. The teacher might have some of the children read a policy and have others in the class guess who the ruler and ruled are.

E. List on the board the changes made by the white men in subsequent years.

1. More white men came on the scene with plows and needed more land for their crops. Many more Indians had to move west to poor, sandy, dry soil with little or no water.

2. There was little or no fishing in this new territory.

3. More railroads were built. Fewer animals were left.

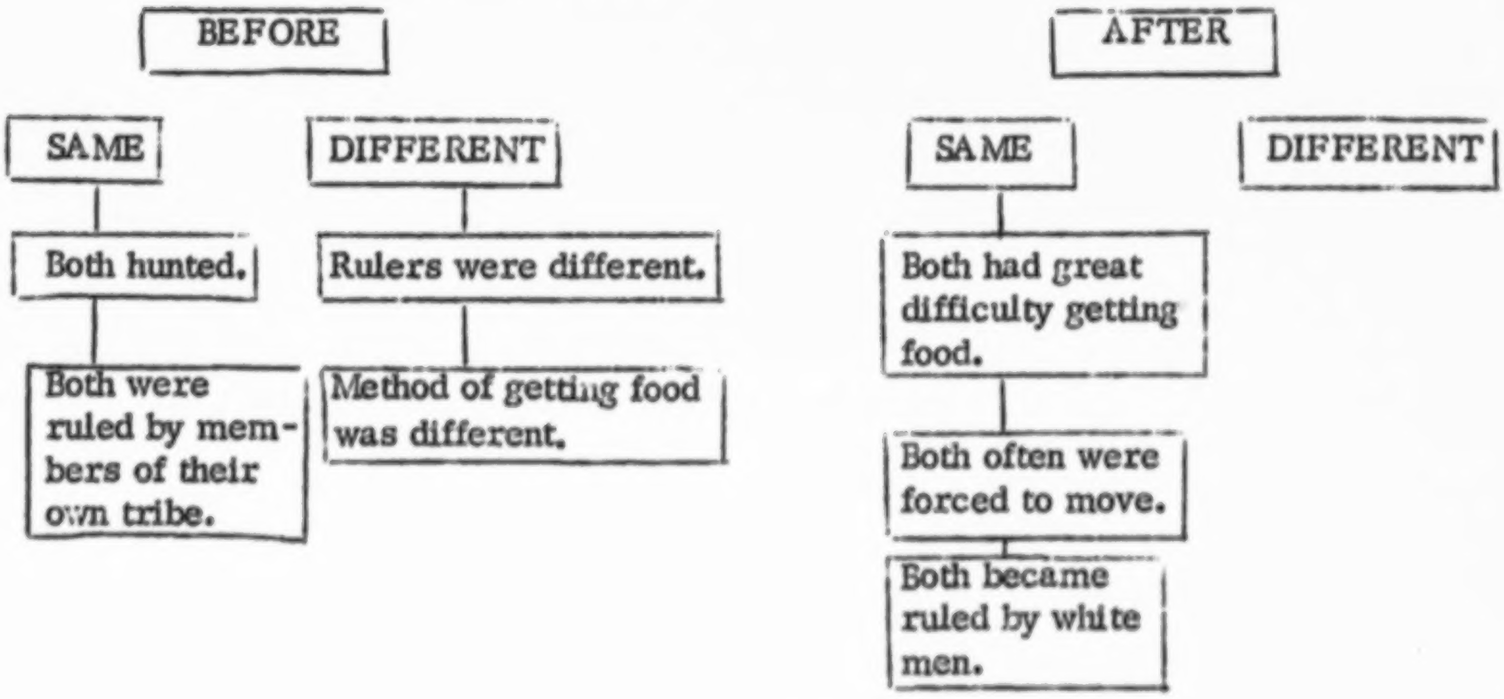
F. Divide the class in half. Have the children on one side of the room be Dakota Indians. The others may be Iroquois. How do they think these changes affected their way of life as Dakota or Iroquois Indians? Let the groups discuss these ideas for a while. When they are finished, ask them to share their ideas and list these on the board. Examples might be:

Dakota: Buffalo were dispersed by the railroads. Many herds of buffalo were destroyed by the white men, who killed them chiefly for their hides. The buffalo's source of food was destroyed when the white men plowed and cultivated the grasslands. Consequently, many buffalo died or migrated elsewhere. As a result, the Indians had little food or clothing. When the Indians were forced to move, they were given poor land with little game. It was hard both to farm and to hunt. Many Indians starved.

Iroquois: When the Indians had to move west, they had poor land with little or no water. They couldn't farm. There were few fishing places, so no food could come from this source either. Railroads drove away many animals.

G. Ask the class who they think seemed to be the ruler of the Indians once these changes began. Have the children draw a diagram of what they think the governing process would be at this point in history for the Indian tribe they had discussed. When they have finished, compare for both groups the rulers, the ruled, and those whom the policy benefited.

H. Discuss the similarities and differences between the two groups before and after the changes brought about by the white man. Examples might be:


BEFORE
SAME
DIFFERENT
Both hunted.
Rulers were different.
Both were ruled by members of their own tribe.
Method of getting food was different.
AFTER
SAME
DIFFERENT
Both had great difficulty getting food.
Both often were forced to move.
Both became ruled by white men.

I. Summarize and call for conclusions. Bring out the idea that many Indians faced similar problems once the white man came. They could not live in the same area or in the same way as they had in earlier times.

2. How do you suppose the Indians felt about being moved to poor land where they could not find sufficient food or clothing? Call for ideas.

A. Pass out the sheet of "Headlines from Newspapers during the 1800's." (Copy follows on the next page.)

1. Read through them with the class and ask what the Indians finally did to try to reclaim their property.

2. Referring to the headlines, make a list of the causes mentioned for the Indian wars. Have the children use headlines 1-5 to make diagrams of the governing process. Have them determine the ruler, ruled, and the policy for

Headlines From Newspapers During the 1800's

1. PRESIDENT JACKSON USES SOLDIERS TO REMOVE MORE INDIAN GROUPS
2. GOVERNMENT TRIES TO CIVILIZE INDIANS AND TRAIN THEM TO FARM AND TRADE
3. FOURTEENTH AMENDMENT PASSES--ALL PERSONS BORN IN U. S. ARE CITIZENS OF THE COUNTRY AND STATE
4. INDIANS DECLARED NON-CITIZENS. GOVERNMENT SAYS THEY ARE BORN INTO TRIBE NOT U. S.
5. U. S. GOVERNMENT STILL MOVING INDIANS TO "INDIAN TERRITORY"
6. PLAINS INDIANS RESIST BEING MOVED--INDIAN WAR BEGINS
7. INDIANS ARE BEING CONSTANTLY DEFEATED IN PROLONGED WAR
8. INDIAN WOMEN AND CHILDREN TERRORIZED AS WAR CONTINUES
9. MANY U. S. CITIZENS CALL FOR HALT TO MILITARY ACTION AGAINST INDIANS

the situation described in each headline. When they have finished, call on some of the children to show their diagrams. Be sure to include one example of each of the five headlines.

a. Ask who the ruler was in all cases and who were the ruled. Whom did the policy benefit? Which of the three components of the governing process (ruler, ruled, and policy) do you suppose the Indian was trying to change by war? (mostly policy, but also the ruler and the ruled)

b. Another approach would be to ask how the diagrams are all the same. (All have the same ruler, ruled, and a policy benefiting the whites.)

c. Do the headlines show the Indians winning these wars? How or how not?

d. Again review the reasons for the wars and ask the children whether they think the Indians were justified in starting a war. The Indians lost the wars. Do you suppose the Indians were given back their land? Let's see what happened to the Indians after the battles.

3. Ask the question: Without the buffalo and good farm land, could the Indians *live on their own? From whom did they need help?*

A. Recall how the Indians helped the white men when they came to this country. List on the board the ways in which the Indians helped the colonists. Make a column next to this and ask the children how they think the white men should have helped the Indians. For example, the white men could have:

1. Stopped killing the buffalo which were crucial to the Indians' survival

2. Returned to the Indians some rich farmland on which to raise crops

3. Stopped building railroads and plowing fields in such a way that the animals were driven away or starved

Ask the children whether they can remember what we called the way we wish all things would be. (ideal)

B. Ask what the children think the white men really did for the Indians. Check a map which shows the locations of the Indians today. (An example might be the map on p. 344 of The Indian Heritage of America, by Alvin M. Josephy, Jr.) Ask whether anyone knows the name for the large areas of land which the government has set aside for the Indians. (reservations)

1. Check a graphic relief map to find out what kind of land most of the Indians have on the reservations.

2. At one time there were 40 million buffalo in the United States, but by 1880 there remained only 256. What explanation can you give for this decrease in number?

3. Given the locations of the reservations, do you think any of the Indians can earn their living by fishing?

4. Can any of the Indians farm?

5. Have any Indians moved back to other areas of the country?

6. In what part of the country are most of the reservations?

4. There are many possible approaches to the study of the Indian today.

A. An introductory activity might be to have groups of children describe how they think Indians look and dress today. They could also discuss the kind of homes the Indians have and the jobs they do. What do the Indian children do?

1. After ample time for the groups, call for general discussion. Summarize the children's ideas and put them on the board.

2. Then show a film, a filmstrip, or pictures of various Indian groups today. (Consult the bibliography for these.) Use these media to verify or change the ideas written on the board.

3. After this activity, go around the room asking each child for an important fact learned about the Indians today. Do

not let the children repeat facts. When they have finished, let each one write his idea on an oaktag card. The teacher can collect these and later add cards for any ideas which are important, but which were not mentioned previously.

4. The next day a review game might be played. First review the aspects of the Indians today that were discussed and listed on the board. A list of categories should be developed for the material mentioned. It could include: tribes, location, education, occupation, clothing, housing. Space these evenly on the board. Each child can draw one of the oaktag cards out of a box. He can read it to the class and place it under the proper category on the board. If the class objects to the category under which the card is placed, the card should be put back in the box. Children could have a mimeographed chart on which they could write each idea as it is mentioned and verified.

5. A discussion should follow in which the categories are compared. Be sure to include the following facts:

    a. Today many Indians still live on the reservations.

    b. Others have moved to cities and have taken up various occupations.

    c. Most Indians dress as we do.

    d. Some live in modern houses, while others, such as the Zuni, live in pueblos, as always, but with some added conveniences.

    e. In areas where farming is not possible, Indians have adapted to the environment and are making a living by making blankets or rugs, raising sheep, painting, etc.

5. Explain that although the Indian seems to have adopted much of the white man's way of life, he still has many problems.

    A. Pass out the list of answers Indians gave when asked what their problems are. (Copy is on the next page.)

Indian Problems

Many Indians were asked what problems they have today. Some of the answers include the following:

1. I can't leave the reservation. I have no training in any trade. No one will hire me.

2. I do not know how to read. I cannot vote; and it is hard for me to get a good job.

3. I tried leaving the reservation. It was too hard to get housing. I couldn't afford the rents, and many people will not rent to Indians.

4. There are few public schools on our reservation. We must go to mission or private schools or to boarding schools.

5. Our land is not productive. We cannot raise many good crops.

6. Our population is growing, and the government doesn't make our reservation bigger.

B. Have the class list the problems in a column on the board or chart. The children might have a mimeographed chart at their seats. Ask the children whether these problems represent the ideal (the way we would like things to be) or the reality (the way things really are).

C. Label the first column Reality, and next to it make a column labeled Ideal. Ask the children to think of a remedy for each problem which would make it ideal or the way it should be. For example, the ideal solution to lack of training might be: All Indians are trained in some trade that interests and suits them.

6. Ask the children whether they think the government has tried to solve any of these problems among the Indians.

A. Pass out the sheet on the government projects that have been started to help the Indian. (page 11)

1. Have the class read about each project and write the government's attempted solutions in a column labeled Government Projects to the right of the one labeled Ideal.

2. A research assignment might be to have each child look up one more program designed to help the Indians.

3. When the children have found their programs, they can read about them to the class and then they all can decide which problem of the Indians each program tries to solve. Add these to the third column of the chart.

B. Discussion should follow. Recall that the first column on the chart concerning the problems of the Indians is the reality. The second column is the ideal. What is the third column, or what the government projects are trying to do? (Bring out the idea that these are attempts to make the reality more nearly ideal.)

7. Tell the children that when many people think of the "American Indian," certain words come to mind. Ask them how they think that people who hadn't learned about the Indians might describe them. (The teacher can mention a few words and then let the children add some.) Keep the list

Government Projects to Aid Indians

1. Accelerated Public Works Projects. This program is designed to begin jobs in community development for the Indians. They are given work in road construction, forest preservation and improvement, soil conservation, and improvement of community centers.

2. Bureau of Indian Affairs provides schools designed to give special help to children who come from homes where English is not spoken. These schools also help children of different cultural backgrounds to adjust to American society.

3. Adult Vocational Training and Relocation Program tries to equip the Indians of working age with occupational skills so that they can compete in the job market.

on the board. Words might include: religious, superstitious, bold, brave, cruel, warlike, proud, independent, rich, dishonest, dishonorable, and lazy.

A. Go through these words and see whether the class would say that they are true, now that they have studied the Indian.

B. Have the class draw upon what they have learned in this unit, and in the learning activities, to show that none of these terms can be applied to the Indians as a group. Try to get the children to recall the diversity among the Indian tribes (in social, political, and religious organization; in source of food and difficulty of obtaining it; in adaptations to environment and climate; in responses to the plight of the white man, and later to harassment by whites, etc.).

C. Finally, try to have them recapitulate some of what they learned in earlier activities about individuals. In some ways all Indians are alike; in other ways the members of each tribe are different from those of other tribes; and in some ways each Indian is unique. Have the children give examples to illustrate each of these statements.

Unit A

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American Indians

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He also includes an account of the diversity among tribes, the impact of the Indian and white man on each other, and a true picture of the Indian today, topics all of which are particularly relevant to this unit.

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American Indian Today. Chicago, Illinois: Encyclopaedia Britannica Educational Corporation. (16 minutes.) Present-day activities, achievements, and problems of the American Indians as they exist on the reservation and in the urban relocation centers are contrasted in this film.

Children of the Plains Indians. New York: McGraw-Hill Films. (19 1/2 minutes.) This film concentrates on Indian life on the Plains before the arrival of the settlers. It includes village life, buffalo hunts, and the preparation of dried buffalo meat for food and buffalo hides for clothing.

Indian Family of Long Ago. Chicago, Illinois: Encyclopaedia Britannica Educational Corporation. (14 minutes.) A re-creation of the life of the Plains Indians in the Dakotas two hundred years ago. It shows a Sioux family traveling to a large buffalo hunting camp.

Indians of Early America. Chicago, Illinois: Encyclopaedia Britannica Educational Corporation. (22 minutes.) This film shows the ceremonies of death and succession of an Iroquois chief; a Sioux buffalo hunt; pottery making in a pueblo village; and a potlatch ceremony.

Settling the Great Plains. New York: McGraw-Hill Films. (12 minutes.) Indians, cattlemen, and homesteaders adapt to the difficulties of the Great Plains.

Filmstrips

American Indian Culture Series. Chicago, Illinois: Encyclopaedia Britannica Educational Corporation.

1. Boyhood of Lone Raven
2. Manhood of Little Coyote

Both of these filmstrips discuss the habits and customs of Plains Indians.

American Indian Life. Philadelphia: Curriculum Materials Corporation.

Indian Houses
Indian Food
Indian Clothing
Indian Ceremonies

This series contrasts the way of life of Indians in different sections of our country. It stresses the idea that the Indians filled their needs for food, shelter, and clothing in different ways, depending on the resources of the region in which they lived. (This would make a good culminating activity to replace or supplement the activity that discusses food, clothing, shelter, and their relation to the resources of an area.)

Children of Many Lands. Chicago, Illinois: Encyclopaedia Britannica Educational Corporation. This filmstrip shows the Navajo children helping their family move from a winter home to a summer home in the southwestern desert.

Children of Pioneer Times Series. New York: McGraw-Hill Films.

1. Life of the Plains Indians
2. Tools and Handicrafts of the Plains Indians

These filmstrips show the daily life in early American times. Pictures of tools, artifacts, and handicrafts illustrate the ways these tribes solved problems of food, clothing, and shelter.

Our Friends - The American Indians. New York: McGraw-Hill Films.

1. Pueblo Indians of the Southwest
2. Indians of the Western Plains
3. Eastern Forest Indians
4. Where Did the Indians Live?

These filmstrips give an accurate picture of the various tribes of American Indians as they once lived--their clothes, homes, food, and occupations.

Unit B

The Declaration of Independence

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Introduction

This is a unit on the Declaration of Independence to be used with the Lincoln Filene Center's Intergroup Relations Curriculum. It was developed by Miss Barbara M. Hafner, a fifth-grade teacher at the Columbus School, Medford, Massachusetts. It draws upon the conceptual framework of the Curriculum, the governing process, and the conceptual tools dealing with similarities, differences, ideals and realities, and the "here and now." This unit is especially designed for the intermediate level course in United States history and is generally adaptable for students from the fourth through the sixth grades. Teachers using the unit should be familiar with Section II, parts A through D, of the Curriculum.

The Organization of the Declaration of Independence Unit is as follows:

Section I The Causes that Led to the Colonists' Desire for Independence 1

Section II The Declaration of Independence and Its Meaning 17

Section III The Declaration Here and Now 30

SECTION I:

The Causes That Led to the Colonists' Desire for Independence

The decision of the colonists to break away from England was not an impetuous one. Our founding fathers' drastic move followed the initiation of a series of unjust laws by the English governing powers. After many attempts to affect these policies, the colonists took upon themselves the one action that changed the course of a nation.

By citing the causes of the revolution and analyzing them, using the structure for the governing process, children may be helped to see for themselves that for a time the colonists' methods to affect policy were somewhat successful. The change in the British attitude and Britain's failure to change any subsequently unjust laws will be shown to be inciting factors that led to the decision for independence.

I. Early Colonial America

A. The teacher should begin a class discussion by recalling the early colonial settlements in America. Have the children think of the Jamestown colony and its House of Burgesses. See if the children can work out among themselves, in groups or individually, a diagram of the governing process in Virginia. (Review first our ideas of ruler, ruled, and policy.)

1. In a few minutes, call on one child from each group to put his diagram on the board. Discuss these diagrams and then bring out a chart which has the correct diagram on it. Compare and contrast this with the others. Let the children point out any mistakes they might have made. (The correct diagram is on page 3.)

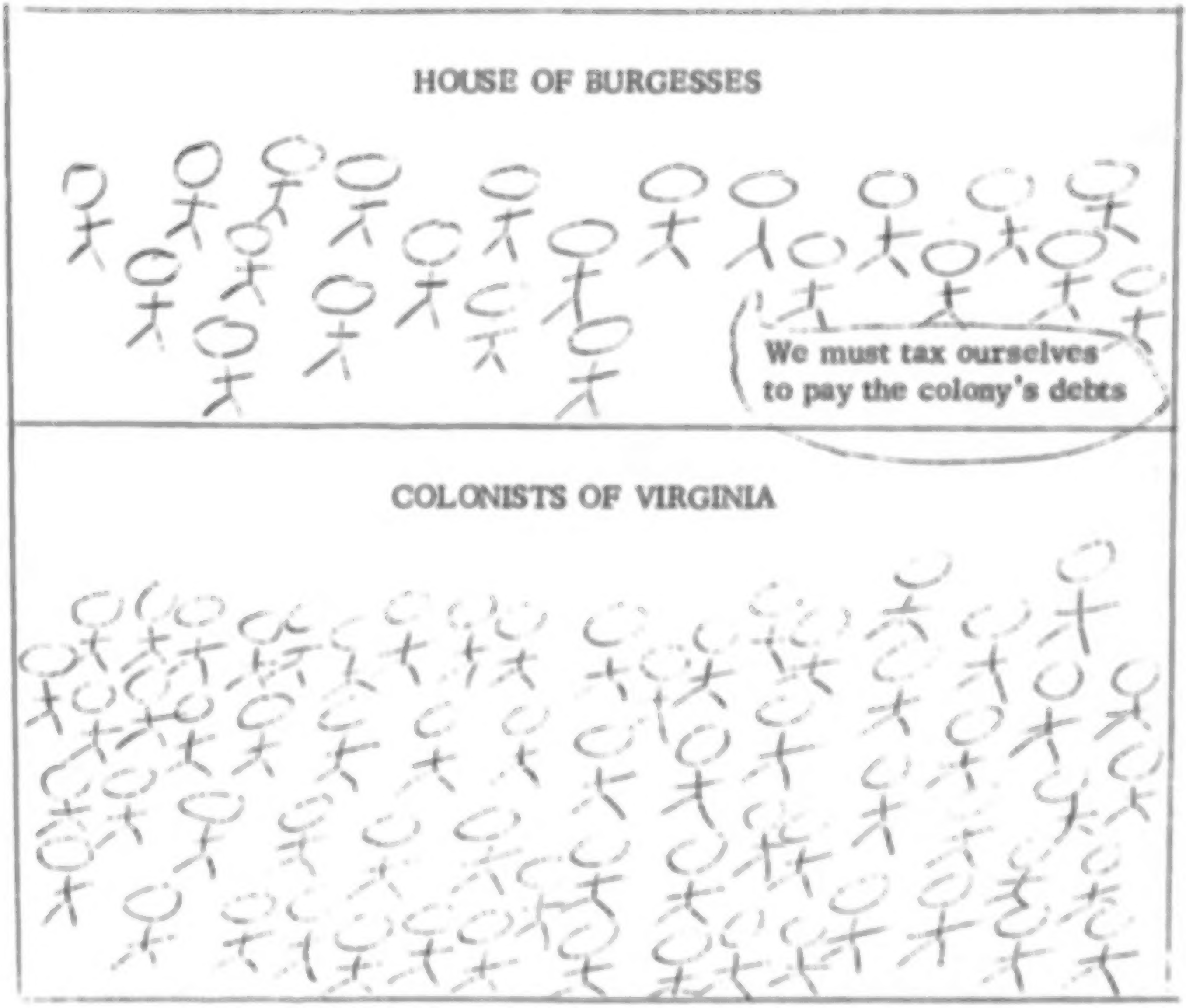
2. Have the children think back to when the Pilgrims came to America.

a. "While they were still on the ship, who was the ruler?" (In discussion, lead the students to understand that once the Pilgrims were in the New World, there would be no specific laws to govern them.)

b. "What did the Pilgrims do without any government?" (The idea to be brought out here is that the Pilgrims themselves drew up the Mayflower Compact to act as the foundation of laws to govern them until they could set up their own government.)

B. The teacher should now ask the children, in both these cases, "Where did the rulers come from? Who were the governed and what might their policy have been?"

(In discussion, the children should be led to see that in early colonial days, the colonists were governed by their fellow colonists in the House of Burgesses, who made policy to protect the entire colony.)


HOUSE OF BURGESSES
We must tax ourselves to pay the colony's debts
COLONISTS OF VIRGINIA

C. Display large pictures or slides of the House of Burgesses, a town meeting, a typical scene in the Jamestown colony, and a plantation scene. (A history text might also be used here to supply pictures.)

1. In groups, individually, or as a class, compile a list of all the different people that are in these pictures.

2. After the children have been given ample time, call for answers and place them in a list on the board.

   The list should include white women, white men, white children, white young adults, Negroes, and Indians.

3. The teacher should ask the children again where the early colonists got their rulers. ("From among the colonists.")

    a. The children should pick out the pictures that show rulers of the colonies. (The House of Burgesses and the town meeting.)

    b. From looking at these and the list of different groups in the colony, let the children pick out the ones that are found in ruling positions in the pictures. (Men only, white, and adult.)

    c. Next the teacher should refer back to our idea of all men being the same and all men being different.

        i. Have the children now compare each of the remaining groups of people and tell what is different about them from the men in ruling positions. Write the answers next to each group.

        Ex. women - not same sex
        Indians - not same race or nationality
        children - not old enough

        ii. Ask the children if all the people in the colonies were the same. "Did they all have the same chance to become leaders? In this way, were all the people of the colony equal?"

        iii. What then are some of the factors, or things, that determined who would be leaders in the colonies?" (sex, age, race, nationality.)

    d. Now looking at just the white, male colonists, ask, "Do you think all white, English, male colonists has the same chance to be leaders?" Call for opinions from the class.

        i. Ask them to recall why the Puritans came to America. (For religious freedom.)

        ii. Ask if anyone has heard or remembers reading about Roger Williams. If the class has previously discussed him, review the idea that he was a Puritan minister who didn't believe in many of the customs and doctrines of the Church of England. He was forced to leave his colony in Salem. He later founded Rhode Island. If the class haven't discussed him, have them find information about him as an assignment.

iii. Discussion could continue by asking what different religious groups (Catholic, Puritan, Anglican) first came here. "What colonies did they found?" List these on the board. Ask the class if they think a Catholic from Baltimore, for example, could have become a leader in the Massachusetts Bay Colony.

iv. Now ask the question, "Do you see now any other factor besides race, sex, age, and nationality that determined a colonist's chance to be a leader?"

II. King George Comes to the Throne of England in 1760

A. Tape on the days before the Revolution is used to show the policy that England made and how the colonies reacted to it. (See "Why Independence?" pp. 14-16, for text of the tape.)

1. Play the first part of the tape (pp. 14-15). Have the children be listening for the ruler, who is being governed, and what each policy is. After it is played, make two columns on the board. Tell the children there are two policies mentioned here. What are the names of them? Place the name of each policy at the top. List under this the ruler, the policy, and the governed. It would look like the following:

	Navigation Acts		Stamp Act
a.	King George - governs	a.	Prime Minister Grenville - governs
b.	Colonists - governed	b.	Colonists - governed
c.	Policy - Colonies may trade only with England on English ships.	c.	Policy - pay fee for stamp on all legal documents.

Play back the tape to substantiate what has been written. The teacher could also pass out copies of the dialogue so the children can skim it to verify needed information. Fill in what was not grasped on the first playing.

2. As a group activity, use the encyclopedia or any history text to find out as much information as possible about the Stamp Act and the Navigation Act. After all the facts have been gathered, call for a discussion on such points as what the Acts really said; who were affected by them; and what type of things the stamp was used on.

3. Next session, make a diagram of the governing process, using ready-made pictures for each of the above Acts.

    a. Place the pictures so that all can see them. Call on the children to name the ruler, the ruled, and the policy for each Act. Place the correct picture in its proper position on the board.

    b. The teacher now brings out the diagram of the early colonial governing process in Jamestown. In class discussion, compare this diagram with the ones concerning the above Acts. "In each case, who was the governing power, who were the governed, and what might the policy be?" The teacher should lead the children to see that the earlier colonists ruled over themselves and made laws or initiated policy to protect themselves. In the case of the Acts, the rulers were the English. The colonists were still governed, and the policy was made to help those in England.

    c. As an introduction to the next activity, ask the children who was affected by the Stamp Act or who had to use the stamp. Compile the list on the board and include such groups as lawyers, judges, politicians, newspapermen, mail officials, etc.

        i. Ask the children how they would think each of these groups would react to this policy.

        ii. Have a role-play activity from the ideas gathered. Let the groups of children choose one group from the list and act out what their reaction to the Stamp Act might have been.

4. "Now we'll see how policy was actually affected by the colonists." (Affect - new word meaning "to change.") The teacher plays the next section of the tape (pp. 15-16) and asks the children to be

listening for how the colonists tried to affect or change these policies made by England.

Make a list on the board of the things that the colonists did to try to change each Act. Another way to do this would be to place the name of each policy on the board. Tell the children to listen to the tape, and as soon as they hear something that the colonists did to try and affect these policies, to raise their hands or to say "stop." The teacher could then replay that section of the tape and call for opinions from the class. If all agree that it is correct, add it to the list on the board.

a. Navigation Acts

  i. Sons of Liberty formed and pledged not to buy goods from England.

  ii. Mobs rioted to protest these laws.

b. Stamp Act.

  i. House of Burgesses said only colonial governments had the right to place taxes on the colonists.

  ii. Stamp Act Congress made a declaration of rights and grievances to send to England that said the colonists could not rightly be taxed by England.

c. The teacher asks, "Had the colonists affected the policy at all?" (Yes, becuase the Stamp Act was repealed.)

5. Listen to the final section of the tape (p. 16). Again remind the children to be thinking of this in terms of diagramming the governing process. List on the board the name of the policy, the ruler, the ruled, the policy, and how the colonists tried to affect it. Let the children copy this on paper. As the tape is played, tell the children to jot down as many answers as they can. Discuss the ideas at the end of the tape and then play it back to fill in anything not noted before. The children could also check the written dialogue to find particulars. The material gathered should look like this:

a. Name of Policy - Townshend Acts of 1767
b. Ruler - Chancellor Townshend

c. Ruled - colonists
d. Policy - pay a tax on things coming into the colonies from England, such as tea, paper, and glass.
e. How the colonists tried to affect this policy:

    i. Massachusetts sent out letters saying the colonies should protest.

    ii. Colonists also refused to import these goods from England.

f. Was the policy affected? - Yes, the Acts were repealed except for the tax on tea.

6. As a review, the teacher displays what has been discussed about the Townshend Acts in a diagram on the overhead projector. Ask the children to place the ruler, the ruled, and the policy in the proper places on the diagram.

7. Pass out a mimeographed copy of the chart on page 9. The teacher could have a large chart like that of the children so that they will be sure to follow the proper procedure. As a class project, the teacher first explains the chart and then, together, the children fill in the information for each category. The chart shown has the necessary information on it. Use the dialogue of the tape, diagrams of the governing process, or notes to find information if the children forget.

B. The teacher passes out the diary of Samuel Grey, a typical colonist who was writing during these days prior to the Revolution. (Explain to the children that this is not a real diary, but is what probably would have been found in the diary of a colonist at this time.) The diary brings out the remainder of the policy to be discussed.

1. Read the diary together. Have the children enter any new words on the vocabulary page of their notebooks. Have them get the meaning from context where possible.

2. After the diary has been read through, pass out the chart to accompany this lesson. Go through each entry and fill in the title of any policy mentioned, the ruler, the ruled, and what the policy was and any way that the colonists tried to affect that policy.

Name of Policy, If Any, and Date	****************** 1606	Navigation Acts 1660	Stamp Act 1765	Townshend Acts 1767
Ruler	House of Burgesses	King George	Prime Minister Grenville	Chancellor Townshend
Ruled	Colonists	Colonists	Colonists	Colonists
Policy	(one example) We need to tax ourselves to pay our debts.	Colonies may trade only with England and on English ships.	Colonists to pay fee for a stamp on all legal documents.	Colonies to pay a tax on tea, paper, and glass that come from England.
Affecting Policy		Colonists formed Sons of Liberty who would not buy goods from England. People rioted.	People rioted. House of Burgesses said only colonial government had right to tax the colonists. Stamp Act Congress sent a letter to England saying colonists could not be taxed.	Massachusetts sent out letters saying colonies should protest. Merchants refused to import goods from England.
Change			Stamp Act was repealed	Townshend Act repealed except for tax on tea.

Place the material on the chart in the proper section. A chart filled out with the proper information to be compiled by the children is on page 11. A large chart could be used by the teacher so the children will be sure to follow the procedure.

C. The children now should lay both of these charts out on their desks, the earlier one being put down first.

1. Let the children compare the policy made in the period studied with the ruler at each time. The teacher should lead the children to see that in the beginning, the colonists governed themselves. Comparing the policy, you can see that when the colonists ruled, the policy was for their own welfare. When England ruled, policy was to benefit the English. Toward the end of the period, policy benefitted the colonists, because they were once again governing themselves.

2. All should now look at the section on affecting policy and change under English rule. Let the children run their fingers along the line of affecting policy and change. (The children should be led to see that in the beginning the colonists did affect policy, but as the period went on, England either refused to change policy at all or passed more laws instead.)

3. As a culminating activity, a game may make use of the charts. Have each group in the class pick out one policy. Act it out, but do not give the name of it or the name of the ruler. Other children must guess the ruler and the name of the policy, if there is one, and what part of the period it was: in the beginning when the colonists ruled, in the middle when the English ruled, or in the end when the colonists ruled again.

Name of Policy, If Any, and Date	Second Navigation Acts 1773	Intolerable Acts 1773	*********** April, 1775	*************** December, 1775	Declaration of Independence 1776
Ruler	King George	Lord North, Prime Minister of England.	General Gage	Continental Congress	Continental Congress
Ruled	Colonists	Colonists	Colonists	Colonists	Colonists
Policy	You must buy tea from England.	Port of Boston closed. No town meetings. British governors rule. Soldiers are back in colony.	Arrest Sam Adams and John Hancock.	We shall make our own currency. We shall open our ports to foreign nations.	We declare ourselves free from England.
Affecting Policy	Colonists had Boston Tea Party and dumped tea into the harbor.	First Continental Congress sent declaration of rights to England.	Minutemen met soldiers. Second Continental Congress sent petition to England.	England forbade her merchants to trade with us and began seizing our ships.	War began.
Change	England passed more laws.	None	None	Colonists wrote Declaration of Independence.	

Diary of Colonist Samuel Grey of Boston
From
1773 to 1776

December 17, 1773

King George passed a second set of Navigation Acts which said we must buy all our tea from England. I knew the colonists would do something when he tried to force us to take that shipment of tea. Last night 50 men of the colony dressed as Indians and went to the ships in the harbor that had 342 chests of tea on board. They dropped every one into Boston Harbor.

End of December, 1773

England is getting back at us for dumping the tea into the harbor. Lord North, the Prime Minister of England, has issued the "Intolerable Acts." He has said that the port of Boston shall be closed so no goods can come in or go out. We'll starve if we don't get any of the supplies we need. We can't even have our town meetings. The British governor is taking over. We even have soldiers again.

October 26, 1774

For the past month, the First Continental Congress has met in Philadelphia. All the important men of the colonies have been there, like George Washington, John Adams, and Patrick Henry. They made a declaration to send to England telling her what our rights should be and complaining about England's treatment of her colonies.

April 19, 1775

There has been no change of policy from England. Today General Gage and his troops marched to Lexington. They were going to arrest Samuel Adams and John Hancock. A group of minutemen were standing on the green. Shots were fired, and we lost a few men. The British tried to go to Concord to capture military stores, but were forced to turn back. Our men were following and shooting at them.

May, 1775

Second Continental Congress met this month and drew up another petition.

It was sent to England. The King has told us that we are rebelling.

December, 1775

The Continental Congress has taken over. It has passed a law to make our own currency. It has also opened up our ports to trade from countries other than just England.

December 22, 1775

England has forbidden her merchants to trade with us. They have also started seizing our ships.

May 15, 1776

I knew it would be happening soon. Congress has passed a resolution declaring that we are free from England.

Dialogue of the Tape

Why Independence?

Narrator: What happened during those days before the Revolution that made the colonists want their independence? The trouble began when King George came to the throne in England in 1760. He thought he should rule over the colonies instead of letting the colonists govern themselves.
Now hear what the first English policies were. King George is addressing the English Parliament.

King George: Parliament, we have had many wars in Europe. We need to get money from the colonies to help pay for them. How can we get this money?

Parliament: (Murmuring can be heard as to what must be done.)

One: We must tax the colonists!

Two: We can make them buy more of our goods!

King George: Members of Parliament, the Navigation Acts have been passed already, but the colonists don't obey them. If we could enforce these acts, we could raise the money we need.

(Murmurs are heard among the members.)

A Member: I agree. They can't say we've passed a new law. We're only making the old laws work.

King George: Put it to a vote.

(After a pause) You have decided, then, that the colonies will trade only with us on our own English ships.

Narrator: This first move caused the colonial merchants to complain, but they knew that the passage of the Navigation Acts was legal. They took little action against the policy at first.

In 1764 , more happened that made the colonies protest.

Voice announces: Prime Minister Grenville

Prime Minister: Members of Parliament, we need a new tax on the colonists. Our troops in the colonies need money to survive. I propose a Stamp Act. The colonists must pay a fee for a stamp that has to be put on all important documents.

Narrator: This Stamp Act was passed by Parliament. It was the first time Parliament had placed such a tax on the colonists. How they reacted to this new tax is another story.

****

Narrator: Now we can listen to a discussion among a group of colonists.

First Colonist: The Navigation Acts were bad, but this Stamp Act is truly unjust. We shouldn't stand for such treatment from England.

Second Colonist: The Sons of Liberty have formed here in Boston and have pledged not to buy goods from England. That ought to do something about these Navigation Acts.

Third Colonist: That's right. I've seen mobs protesting to the King's governor also.

Second Colonist: The House of Burgesses in Virginia was upset over the Stamp Act. It said only the colonial governments here in America have the right to tax us. We never even had a say in Parliament before the tax was passed.

First Colonist: It's taxation without representation, that's what it is!

Fourth Colonist: Good Day! Have you heard? The Stamp Act Congress has sent a declaration to England. They told the English of our rights and what our complaints are. They firmly stated that we can't be taxed by England.

Narrator: The colonists firmly believed what they were doing was right. England heard and read of dissatisfaction among the colonies and finally repealed the Stamp Act.

****

Narrator: Things did not remain at ease long in the colonies, for the English Chancellor was about to place another tax on the colonists. The Chancellor's name was Townshend, so we call these policies the Townshend Acts of 1767.

Chancellor: I propose a new tax to raise money from the colonies. The colonists will pay a duty on such items as tea, paper, and glass coming into the colonies from England.

Narrator: Needless to say, the colonists were very upset over this new act. Let's listen to what a group of colonial merchants had to say about the new English policy.

First Merchant: This new tax will certainly hurt business. This extra duty will cause many colonists to stop buying the goods we've imported from England.

Second Merchant: I've heard that all the colonists are refusing to let these goods be brought into the port of Boston.

Third Merchant: I don't blame them. It will hurt business, but this tax has to be stopped. Refusing to buy the goods is the only possible way to do it.

Second Merchant: I've received a letter today saying all of the colonists here in Massachusetts are going to write a group protest to send to England. I hope it will do some good.

Narrator: These attempts of the colonists to affect English policy worked. The Townshend Acts were repealed, except for the tax on tea.

SECTION II:

The Declaration of Independence and Its Meaning

In this section of the unit, the children will read and study the Declaration of Independence itself. The general focus and presentation of the material will be related to the basic structure for the course. Use will be made here of the diagram or structure of the governing process, the ideal vs. reality concept in government, and the trilogy concept of sameness and differences among the colonists. With these tools, the ideas studied in the Declaration should be made clearer and more meaningful to the child. What follows is a paraphrase of the document worded to make it easier for the children to understand it.

The Declaration of Independence
In Congress July 4, 1776

The Unanimous Declaration of the Thirteen United States of America

When, during man's lifetime, it becomes necessary for one group of people to separate from another and live freely on their own, decent men tell why they want to separate.

We believe these truths to be apparent: all men are made equal; God gives them certain rights which cannot be taken away; among these are life, liberty, and the pursuit of happiness. We have made governments among us to see that all men have these rights. Governments get their power from the people they govern, and when any government doesn't give people their rights, people can change it, get rid of it, or make a new government, basing it on good principles and organizing it so as many people as possible can be safe and happy. Governments that have lasted a long time are not changed for small reasons, and men usually ignore small evils in the government rather than change what they have got used to. But when the same people are abused over and over again, it is their right to get rid of the government and make a new one to protect themselves in the future.

The King of Great Britain has done many injuries to us and has tried to rule as a tyrant over these States. To prove this, let the world look at these facts:

He has refused to make laws for the good of all.

He has forbidden his Governors to pass important and needed laws until he gives his approval, and he usually forgets them.

He has got rid of our representative houses and doesn't let others be elected.

He doesn't want the population of the colonies to grow, so he stops the passage of laws to make foreigners citizens; he doesn't pass laws to encourage others to come here; and he makes it harder for people to get new land.

He has made many new offices and sent many officers here to bother our people and eat our food.

He has kept armies among us in times of peace without our consent.

> He protects them from punishment for murder of our people by having mock trials.
>
> He has cut off our trade with all parts of the world.
>
> He has put taxes on us without our approval.
>
> He has taken us to England to be tried for made-up offenses.
>
> He has done away with our Legislature and has said he will rule in all cases.
>
> He has robbed our seas, ruined our coasts, burnt our towns, and destroyed the lives of our people.
>
> He is right now sending large armies of foreign soldiers to finish the killing and tyranny already started, with cruelty worse than the barbarous ages and not like what any head of a civilized nation would do.
>
> He has stopped our fellow citizens and taken them captive on the high seas, to fight against their country, to become killers of their friends and brothers, or to be killed themselves.
>
> He has tried to cause fights and trouble among us and has tried to make the Indian savages destroy our people on the frontier.

In every stage of these cruel actions, we have begged for changes in the most humble terms. Our repeated petitions have been answered only by repeated injury. A prince whose every action shows him to be a tyrant is unfit to be the ruler of free people.

We have been warning our British brethren from time to time of attempts by their Legislature to rule unjustly over us. We have reminded them of how we came and settled here. We have appealed to their native justice and generosity, and we have appealed to them by the ties of our common kindred to deny these unjust interferences into our rights which would break our ties. They, too, have not listened to the voice of justice. We must, therefore, agree that a separation is necessary and hold them, as they hold all other nations, enemies in war; in peace, friends.

We, therefore, the Representatives of the United States of America assembled in General Congress, calling on the Supreme Judge of the world so that we will not make any errors in our intentions, do, in the name and by the authority of the good people of these colonies, solemnly publish and declare that these United Colonies are and of right ought to be Free and Independent States, and they are freed from all loyalty to the British Crown; and that all political connection between them and the state of Great Britain is, and ought to be, completely broken; and that as free and independent States, they have power to call for war, make peace or alliances, begin trade, and do all other things which independent States may of right do. And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we all pledge to each other our lives, our fortunes, and our sacred honor.

JOHN HANCOCK

New Hampshire
Josiah Bartlett
Wm. Whipple
Matthew Thornton

Massachusetts Bay
Saml. Adams
John Adams
Robt. Treat Paine
Elbridge Gerry

Rhode Island
Step. Hopkins
William Ellery

Connecticut
Roger Sherman
Sam'el Huntington
Wm. Williams
Oliver Wolcott

New York
Wm. Floyd
Phil. Livingston
Frans. Lewis
Lewis Morris

New Jersey
Richd. Stockton
Jno. Witherspoon
Fras. Hopkinson
John Hart
Abra. Clark

Pennsylvania
Robt. Morris
Benja. Rush
Benja. Franklin
John Morton
Geo. Clymer
Jas. Smith
Geo. Taylor
James Wilson
Geo. Ross

Delaware
Caesar Rodney
Geo. Read
Tho. M'Kean

Maryland
Samuel Chase
Wm. Paca
Thos. Stone
Charles Carroll
of Carrolton

Virginia
George Whythe
Richard Henry
Lee
Th. Jefferson
Benja. Harrison
Thos. Nelson Jr.
Francis Lighfoot
Lee
Carter Braxton

North Carolina
Wm. Hooper
Joseph Hawes
John Penn

South Carolina
Edward Rutledge
Thos. Heyward,
Junr
Thomas Lynch,
Junr
Arthur Middleton

Georgia
Button Gwinnett
Lyman Hall
Geo. Walton

I. The Signers of the Declaration of Independence

A. The teacher should pass out mimeographed copies of the simplified Declaration of Independence. She should read it aloud, with the children following along. Do not discuss anything at this time. Let the children raise questions in their own minds and get out of the reading as much as they can on their own.

B. Now look at the last page and the signers of the Declaration.

1. The teacher should point out the names of the original thirteen states and the number of men who signed. Then give each child the name of one signer to do research on in the class encyclopedia, history text, etc. (The teacher should check her reference books in the class before this lesson. Take note of which signers are mentioned in them. This will save time when assigning a person to each class member, each pair, or each group.)

   a. If a teacher wishes, she could assign this work a week ahead of the lesson, and the children could go to the library and do research on the assigned persons. A short lesson on the things to be looked for and the ways to locate and take notes might be given prior to this assignment.

   b. In either case, the teacher should list on the board the information that the children should be looking for, such as nationality, birthplace, occupation, education, age at signing, family background, religion, ownership of land, and any other relevant facts.

   c. When the children have completed this assignment, the teacher should put the above categories on the board one at a time. (Example: age at signing.) Call for answers to each category from each child on the person he did research on. When all ages, for example, are compiled on the board, count those in the twenties, thirties, etc. It will be seen that the majority were in the thirty-to-forty range.

   d. Continue through other categories, such as religion, family background, ownership of land, nationality, education, and occupation, and draw similar conclusions.

(The figures on p. 23 may help.)

e. Looking at the figures, the teacher should call for a list of the ways in which most of these men were the same or what they had in common.

Then ask the children what traits a colonist would probably have to have to become a leader of the colony. (He would probably be male, American-born, of professional occupation, with a good college education, of Protestant religion, around 30 to 40 years of age, of a wealthy, prominent family, and be an owner of property.)

C. The teacher asks who the leader was in the Jamestown Colony. At the same time, she should take out pictures of the House of Burgesses so the children can see that only a white, adult male was a leader in the Jamestown Colony.

1. Take out the picture of the scene in the Jamestown Colony and the plantation scene. Have the children recall the other groups that were in the colonies. Make a list of these on the board. (Women, youth, Negro, Indian)

2. On oaktag cards, place the probable characteristics of the prominent men of the colonies. The teacher may line these up on the board ledge or tape them to the blackboard with masking tape. Now put the name of one group in the colony on the board. Call on one child at a time to come up and take down one of the characteristic cards that applies to this group. Continue until all the cards that apply to this group are down. Do the same for the next group.

(Examples: Negro - may be born in America, Protestant religion, 30 to 40, and male
Woman - American born, Protestant religion, 30 to 40, and of wealthy, prominent family)

When finished, the teacher asks the children: Do these groups of women, youth, Negroes, and Indians have all the characteristics a leader of the colony would have? (Example: Women and Negroes got little or no education.) Would they have as much chance to become a leader as the signers of the Declaration of Independence?

3. Think now in terms of Ideal vs. Reality. The teacher should explain

A Few Facts To Help With The Discussion On The Signers Of The Declaration Of Independence

Nationality	Education	Occupation	Age at Signing
American-born - 48	Harvard - 8	Lawyers - 23	20's - 2
Connecticut - 5	Yale - 4	Merchants - 12	30's - 17
Delaware - 2	Princeton - 2	Farmers - 2	40's - 20
Maryland - 5	William & Mary - 3	Doctors - 4	50's - 10
Massachusetts - 10	Philadelphia - 5	Ministers - 1	60's - 5
New Jersey - 3	Foreign Colleges - 10	Planters - 6	70's - 1
New York - 3	Tutors at home - 9	Manufacturers - 2	
Pennsylvania - 5	Common School - 6	Landowners - 2	
Rhode Island - 2	Self-taught - 8	Printer - 1	
South Carolina - 4	No information - 1	Politician - 1	
Virginia - 9			
Foreign-born - 8			
England - 2			
Scotland - 2			
Ireland - 3			
Wales - 1			

Representatives from the South were mostly wealthy plantation owners. The only poor signer was George Walton.

The Only Catholic was James Carroll, who was also the wealthiest man of the colony.

that the ideal is that everyone in the colonies is equal and has the same chance of becoming a leader. Ask the children what they think the reality is here. ("Everyone in the colonies does not have this chance. In this way, equality for all did not exist before the Revolution.")

II. Sections of the Declaration of Independence

Points of information: The Declaration was the first time the name United States of America was used officially. Nowhere is there mention made of the term Declaration of Independence.

A. Preamble

1. The teacher should explain that the opening paragraph is called the "Introduction" or "Preamble." The children should write this word on the vocabulary page of their notebooks.

2. The teacher should read this paragraph through aloud. If there are any new words, put them on the board and discuss them with the children as to what their meaning might be from context. (Do not gather a large list, but pick out a few good words that are related to the study of government and that might be useful to the child.) Have the children write them on the vocabulary page and, for an assignment, look up meanings in the dictionary and write them in a sentence.

3. The children could now take out their copies of the Declaration of Independence. The teacher could allow the children to break up into groups, having each group try to explain in a few words what the preamble says. In a few minutes, call for ideas from the children.

4. The teacher and the children should read through the Preamble line by line to try to get the meaning. (The Preamble states the purpose of the Declaration: When a group finds it necessary to separate from another body of people and become independent, they must state the reasons for doing this.)

B. Second Paragraph - The Purpose and Nature of Government

1. The teacher should read this paragraph aloud, with the children following along. Again new words should be placed on the board. The children should discuss possible meanings from context and

then copy them on the vocabulary page in their notebooks. (Here again the children could look up the meanings in the dictionary and write each word in a sentence.)

2. The teacher asks what one word is repeated over and over in this paragraph and tells what this section is all about. ("government") If the children cannot recall what it is, allow them to skim the paragraph to find the answer.

3. In groups or as an individual assignment, answer the following questions on this paragraph. The questions may be put on the board and copied by the children or may be mimeographed.

   a. What rights are all men given?

   b. What does the Declaration of Independence mean by the words "all men"?

   c. Why are governments made?

   d. Where does a government get its power?

   e. When do people have the right to do away with government and set up a new one?

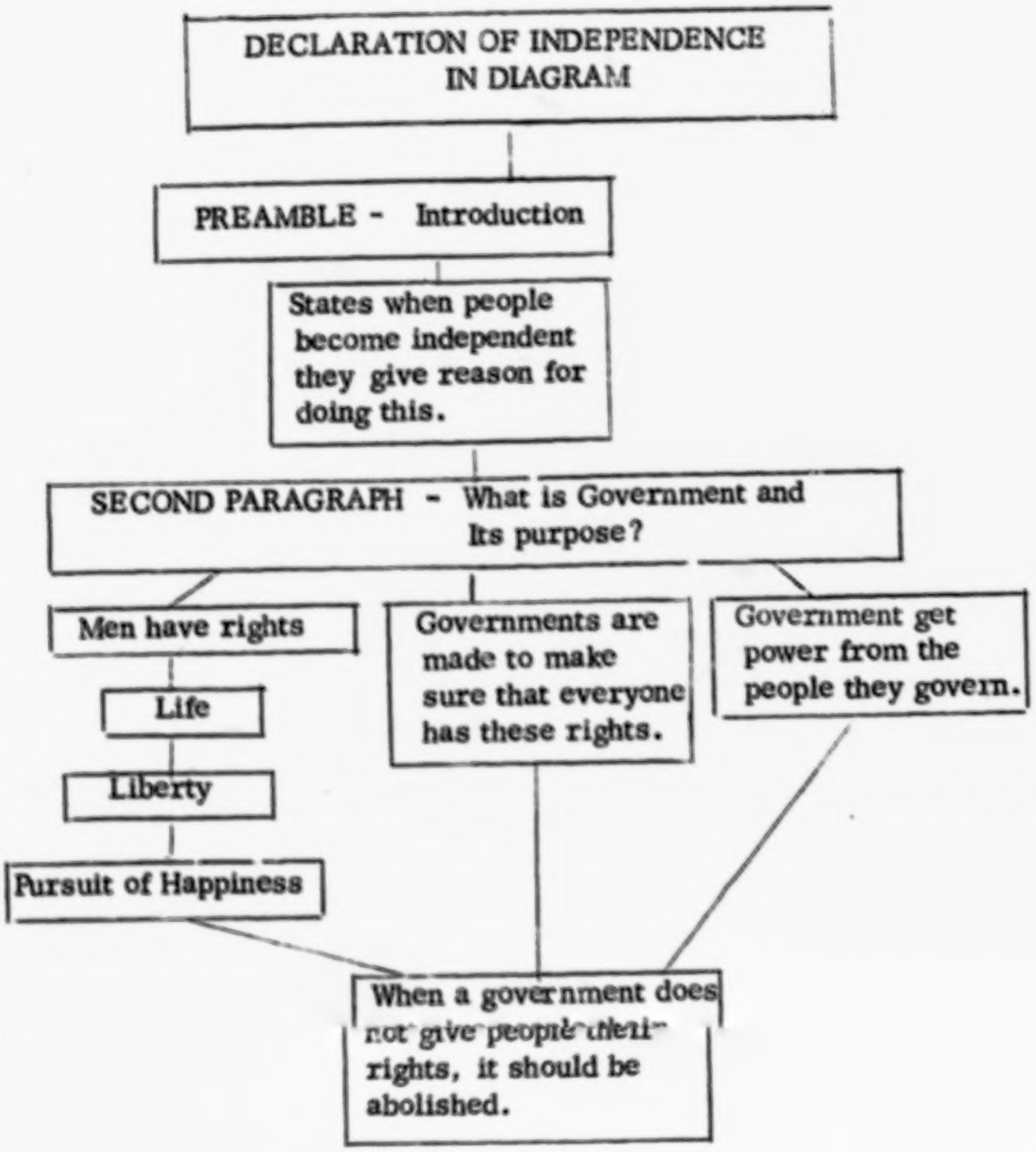
   After the questions have been finished by the children, teacher and students together should skim over the paragraph verifying the answers the children have given to these questions.

4. "Now looking at these answers, can someone summarize what this second paragraph tells us?" (Answers read one after another are a summary.)

5. A general diagram of the content of the Declaration thus far should be begun by the teacher (see page 26). It could be placed on a bulletin board or put on oaktag cards and taped to the board with masking tape. The diagram could also be copied by the children in their notebooks.

C. List of Charges Against King George Justifying the Declaration of Independence

1. The teacher should read the section through aloud. Place a list on the board of words that are new to the children, again remembering


DECLARATION OF INDEPENDENCE IN DIAGRAM
PREAMBLE - Introduction
States when people become independent they give reason for doing this.
SECOND PARAGRAPH - What is Government and Its purpose?
Men have rights
Life
Liberty
Pursuit of Happiness
Governments are made to make sure that everyone has these rights.
Government get power from the people they govern.
When a government does not give people their rights, it should be abolished.

not to make too long a list, but one with a few, good, relevant words. Find the words in context. Try to determine together their meaning here. As an assignment, write these words on the vocabulary page with their meanings.

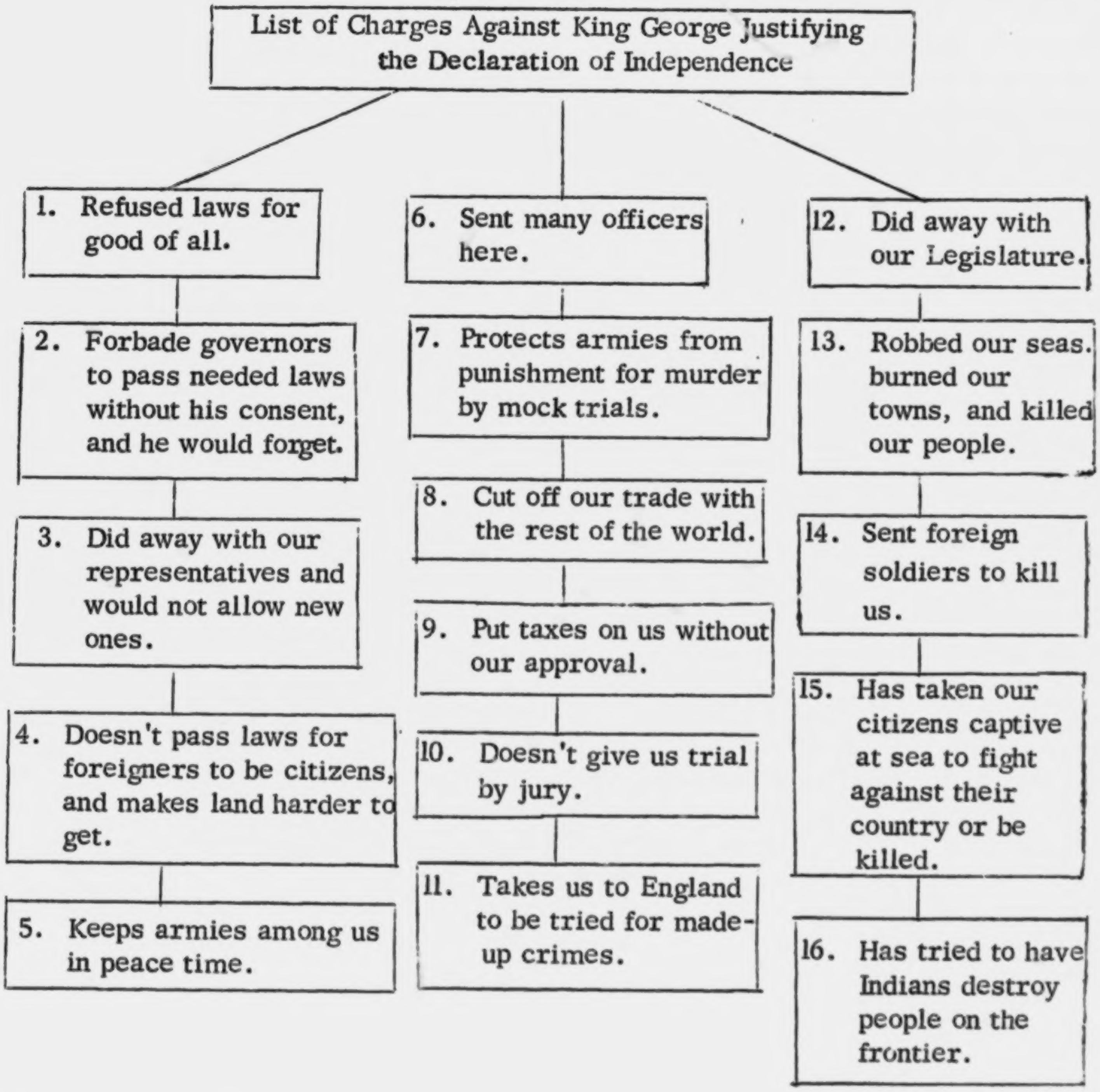
Supplementary vocabulary activity:

a. By now, quite a few new words have been gathered from the Declaration. On oaktag cards, the teacher could print all these new words. Line them up on the chalk tray face down. Divide the class into groups. Call on one person from each group to come up and pick a card, turn it over, and give the meaning of the word on it. If he gives the correct meaning of the word, he takes the card back to his seat; if he does not know the meaning, he puts the card back with the others. This continues from one group to another until all the cards are gone. The group with the most cards wins.

2. All the paragraphs in this section are short, and each states a charge against King George. There are 16 charges in the simplified version. The teacher assigns each child one paragraph in this section, or about four to a group. Let the children read, and instruct them to be prepared to tell the class what the charge against King George is in each paragraph. Give the children ample time and then go through this section together as a class. Ask each child or group to explain its paragraphs. Do this in sequential order. Have the other children and the teacher lend help when needed. When a reasonable statement is made, the teacher should write it on an oaktag card. Place it on the board with masking tape for a diagram of section three of the Declaration. (Examples are on page 28.)

3. When finished with the activity above, a supplementary art lesson might be given. Have the children pick one of the charges and illustrate it. Write the charge on an index card. (It can be copied from a diagram on display.) A game could be made of this when the children have finished. Have them hold up their drawings and let the class guess the charge.

4. Refer back to the diagram of section II of the Declaration (p. 26). Ask what three rights all men should have. (Life, liberty, and the pursuit of happiness) List these on the board. Ask if these rights are the ideal (the way things should be) or the reality



List of Charges Against King George Justifying the Declaration of Independence

1. Refused laws for good of all.
2. Forbade governors to pass needed laws without his consent, and he would forget.
3. Did away with our representatives and would not allow new ones.
4. Doesn't pass laws for foreigners to be citizens, and makes land harder to get.
5. Keeps armies among us in peace time.
6. Sent many officers here.
7. Protects armies from punishment for murder by mock trials.
8. Cut off our trade with the rest of the world.
9. Put taxes on us without our approval.
10. Doesn't give us trial by jury.
11. Takes us to England to be tried for made-up crimes.
12. Did away with our Legislature.
13. Robbed our seas, burned our towns, and killed our people.
14. Sent foreign soldiers to kill us.
15. Has taken our citizens captive at sea to fight against their country or be killed.
16. Has tried to have Indians destroy people on the frontier.

the way things really are.) Ask if the charges against King George are the ideal or the reality. Ask the class if they think that King George really gave the colonists these rights. Call for examples from the list of charges. "Were the ideals stated in the Declaration given to the colonists by King George before the Revolutionary War?" (No. Bring out the idea that this was a cause of the revolution; the colonists wanted these rights.)

D. Last Paragraph and Formal Declaration of Independence

1. The teacher reads this paragraph through and calls for ideas from the children as to its meaning. Finally a statement summarizing its meaning is called for and written on oaktag and added to the diagram.

   (This paragraph absolves the colonies from all loyalty to England and breaks any political ties. The colonies are now free states which can call for war, make peace and alliances, and begin trade.)

SECTION III

The Declaration Here and Now

Early colonial America and America at the time of the Declaration of Independence have been studied thus far. The children have analyzed the Declaration as a document in the light of life during the early days of our country. Now we briefly compare colonial times with today.

Comparisons of the governing process then and now, as well as the trilogy concept and the concept of ideal vs. reality, will be analyzed in an attempt to summarize a class's basic understandings of this unit.

I. Some Basic Differences between 1776 and Today

A. The teacher first asks the children to recall the year when the Declaration of Independence was drawn up. (1776) Then ask what year it is now. "How can we find the number of years that has passed or the difference between the two dates?" Send one child to the board to write down the example and let the class tell him how to perform the operation.

B. The teacher should have the children turn to the back of their copies of the Declaration, where the signers are listed.

1. Have the children notice the states at this time. The teacher should ask how many states there were. (13)

2. A black outline of these states that has been placed on oaktag should be put where all can see it.

3. Ask the children how many states there are today. (50) A black outline of the United States today is placed next to the outline of colonial America.

4. Now the children can easily see and compare for themselves a basic difference between colonial America and today: the growth in the size of the country.

C. The teacher brings out the picture of the Jamestown Colony used earlier (p. 3) and has the children look again at the groups of people found there.

1. Remind the children of the discussion about the nationality of most Americans at the time of the Declaration of Independence. Figures should be in the children's notes, if they have forgotten. Ask what countries most of the colonists came from. (England, Ireland, Scotland, and Wales.)

2. The teacher shows pictures of people today in various parts of the country. The children will be able to see marked differences; for example, colors of skin, hair, dress, etc.

   a. Again recall the beginning of the course when the class compiled a list of the countries their ancestors came from. Call for some of the countries named. Make a list on the board next to the one of the nationalities of the colonists.

   b. The teacher asks for conclusions about the nationality of the America of colonial days as compared to today. (Lead the children to see that today our country has more people who come from many more countries of the world.)

3. The teacher here should summarize: "Today we see that our country is much larger. There are many more people here from many different countries. During colonial days, we had few people from only a few countries. The leaders of the colonies were all white, adult males who had descended from people of England, Ireland, Scotland, or Wales."

   a. Ask what you would expect to have changed about the rulers of our country today. Would they be from the same small group as in colonial days?

   b. Ideal vs. Reality: The teacher induces the ideal that rulers today are descendants of people from many countries, that they are people of many colors and creeds.

   c. Call for suggestions as to what the reality might be. Do not comment on the statements, but explain that we will now investigate to see what the reality is.

II. Characteristics of Rulers Today

A. As a class, recall the list of characteristics of rulers in the colonial days. (Male, American-born, professional occupation, good college education, Protestant religion, 30 to 40 years old when prominent, from a wealthy family, and an owner of property.)

B. The teacher should show a picture of the House of Representatives and one of the Senate, where some of the leaders of today might be found. Place on the board the different categories used in describing colonial people: birthplace, occupation, education, age when promiment, family background, and ownership of land.

   1. Call for ideas from the class by looking at these pictures as to what age, sex, race, etc., leaders of today seem to be.

   2. Pass out mimeographed sheets that have short profiles of some leaders of our land today. (See pp. 33-44)

John Fitzgerald Kennedy

Thirty-fifth President of the United States

John F. Kennedy was born in Brookline, Massachusetts, on May 29, 1917. His great-grandfather had settled in Boston in 1850 after coming to this country from Ireland. One of Kennedy's grandfathers served in both houses of the Massachusetts Legislature. The other was also a state legislator, Mayor of Boston, and a Congressman. Kennedy's father was a business executive who served as the United States Ambassador to Great Britain.

Kennedy received his early education at Choate School, Wallingford, Connecticut. He then studied in England for a summer before going to Princeton. After a few months at this University, he became ill and left. When he was well again, he went to Harvard. He then did further work at Stanford University. He also traveled through Europe and South America.

During World War II, he became a lieutenant in the Navy and had duty at sea in the South Pacific.

In March of 1945, Mr. Kennedy started his career in newspaper work. The next year he won a seat in the House of Representatives from Massachusetts. A few years later he was elected to a seat in the United States Senate.

The climax of his career came with his election to the Presidency of the United States in 1960. At 44, he was the youngest president in history and also the first Roman Catholic to be elected to the highest office in the land.

His short career came to an end in November of 1963 when he was assassinated in Dallas, Texas.

Lyndon Baines Johnson

Thirty-sixth President of the United States

Lyndon B. Johnson was born in Stonewall, Texas, on August 27, 1908. His great-grandfather was of English descent and fought in the Revolutionary War. Lyndon's father was a rancher and served in the Texas state legislature. The Johnson family are members of the Christian Church.

Mr. Johnson received his early schooling in the public schools of Johnson City, Texas, and was graduated from Southwest Texas State Teacher's College in 1930. He then went to Georgetown University Law School. His first job was teaching in Texas.

A few years later, as a Democrat, he ran for his first office. He was elected to the United States House of Representatives. In 1948, he became a Senator from Texas. In 1960, when John F. Kennedy ran for President, Johnson served as Vice President. After President Kennedy's assassination on November 22, 1963, Mr. Johnson became the thirty-sixth President of the United States at the age of 55.

Hubert Horatio Humphrey

Vice President of the United States under President Lyndon B. Johnson

Hubert H. Humphrey was born on May 27, 1911, in Wallace, South Dakota. His family belonged to the Congregational Church there.

Humphrey went to Denver College after his elementary and secondary education, but left before graduating to work for his father's drug company. He later returned to college and was graduated from the University of Minnesota. After getting a master's degree from the University of Louisiana, Humphrey was a college professor for a while.

His political career began when he was elected Mayor of Minneapolis in 1945. In 1948, he was elected to the United States Senate from Minnesota. Hubert Humphrey, a man in his early fifties, was chosen as running mate for Lyndon B. Johnson in the 1964 presidential campaign. Today, he holds the office of Vice President of the United States.

Dean Rusk

Secretary of State under Presidents John F. Kennedy and Lyndon B. Johnson

Dean Rusk, a member of the Presbyterian Church, was born in Cherokee County, Georgia, on February 9, 1909. His father was a mail carrier and a farmer.

Dean went to the public schools in Atlanta, Georgia, and was graduated from Davidson College in 1931. He went to Oxford University on a Rhodes Scholarship and later received a master's degree. To help pay for more education, he worked for two years in a law office in Atlanta.

Mr. Rusk studied at the University of Berlin before becoming a professor at Mills College in California. In 1940, he went into the United States Army. A few years after the war, he was made assistant Secretary of State. President John F. Kennedy chose Dean Rusk as his Secretary of State in 1962. Mr. Rusk was then 52 years of age. When President Johnson was inaugurated, he kept Mr. Rusk in this same position.

Robert Strange McNamara

Secretary of Defense under Presidents John F. Kennedy and Lyndon B. Johnson

Robert S. McNamara was born in San Francisco, California, on June 9, 1916, the son of Presbyterian parents. His father was an executive in a shoe industry.

McNamara received his elementary and secondary education in the public schools of Piedmont, California. He was graduated from the University of California and got a master's degree from Harvard.

McNamara's first job was with an accounting firm in San Francisco. The next year he returned to Harvard University to teach. In 1942, he became a consultant for the War Department and then entered the Air Force.

After the war, he worked his way up in business and became president of the Ford Motor Company.

In 1961, President John F. Kennedy named him Secretary of Defense. McNamara was then 45. He held the same office under Lyndon B. Johnson until 1968, when he resigned to become president of the World Bank.

Stewart Lee Udall

Secretary of the Interior under Presidents John F. Kennedy and Lyndon B. Johnson

Stewart L. Udall was born in Saint Johns, Arizona, on January 31, 1920. His father was a Mormon missionary who had founded the town of Saint Johns. Later his father became a Chief Justice of the Supreme Court in Arizona.

Udall received his early education in public schools in Saint Johns. He was graduated from the University of Arizona.

During World War II, Udall served with the Army in Italy. He received a law degree from the University of Arizona in 1948 and practiced law for six years in Tucson.

In 1954, he was elected to the United States House of Representatives. In 1961, at the age of 41, he was named by President Kennedy to the post of Secretary of the Interior, an office he continued to hold under the Johnson administration.

Orville Lothrop Freeman

Secretary of Agriculture under Presidents John F. Kennedy and Lyndon B. Johnson

Orville L. Freeman was born in Minneapolis, Minnesota, on May 9, 1918. His father was a merchant and a member of the Lutheran Church. As a child, Orville attended Minneapolis public schools. He was graduated from the University of Minnesota in 1940.

Freeman served with the Marine Corps during the Second World War. He became a lawyer in Minnesota in 1947, after receiving his law degree from the University of Minnesota Law School.

His political career began in 1956 when he was elected Governor of Minnesota. He was re-elected to the same position in 1958. He made the nominating speech for John F. Kennedy at the Democratic Convention in 1960. In 1961, President Kennedy named Freeman, age 43, to the position of Secretary of Agriculture, and he continued in that post under President Johnson.

Everett McKinley Dirksen

Member of the United States Senate

Everett M. Dirksen was born in Pekin, Illinois, on January 4, 1896. His family were members of the Reformed Church of Pekin. His father had come to the United States from Germany in 1875 and settled in Pekin, where he was an artist.

Everett Dirksen went to the University of Minnesota, but left to join the Army before graduating. Years later, he completed school in Washington and became a lawyer.

In 1932, Dirksen was elected to Congress from the state of Illinois. In 1949, he had to leave Congress because of an eye trouble. He started working as a lawyer, but in the same year, at the age of 53, he was elected to the Senate from Illinois, where he remains today as minority leader.

Wayne Lyman Morse

Member of the United States Senate

Wayne L. Morse was born in Madison, Wisconsin, on October 20, 1900. He is a descendant of John Morse, an immigrant from England who helped to found New Haven, Connecticut. His father was well known as a raiser of livestock. His family were members of the Congregational Church.

Wayne worked to put himself through the University of Wisconsin. After graduate school, he became a college professor and then Dean of the University of Oregon Law School. He was 31 at this time and the youngest dean of a reputable law school in the country.

In 1944, Morse ran for the Senate as a Republican and won. He was then 44. Today he is still a member of the United States Senate from the State of Oregon, but he has shifted to the Democratic Party.

Stuart Symington

Member of the United States Senate

Stuart Symington was born in Amherst, Massachusetts, on June 26, 1901. His family was Episcopalian in religious belief. His father was a lawyer and a judge.

Symington received his early education in the public schools of Baltimore, Maryland. After a period of service in the Army, he went to Yale University. He left there before graduating and got a job as an iron molder in New York. Then he worked for a railroad equipment company. He went to school nights and in 1927 was made executive vice president of the company.

His political career began in 1946, when he was made Secretary of the Air Force. In 1952, at the age of 51, he was elected to the United States Senate from Missouri. He is still a Senator from that state today.

Edward William Brooke

Member of the United States Senate

In January of 1967, Edward W. Brooke became the first Negro to be elected by the people to the United States Senate since the time of Reconstruction.

Edward Brooke was born on October 26, 1919, in Washington, D.C. He grew up in a Negro neighborhood in an upper-middle-class Episcopalian family. His father was a lawyer and was with the Veteran's Administration. His mother came from a large plantation-owning family in Virginia.

Brooke's first formal education was in the public schools in Washington, D.C. He then attended Howard University in Washington, D.C. and was graduated in 1941.

During the Second World War, he was stationed in Italy with the Army and received the Bronze Star. When the war ended, Brooke went to Boston University Law School. He became a lawyer in 1948. His first law office was in Roxbury, Massachusetts.

Brooke began his political career by running for state representative in 1950 and again in 1952, but lost both times. In 1960, he decided to run for Secretary of State, but lost again.

Finally, in 1962, he ran for Attorney General of Massachusetts and was elected. In 1966, at the age of 48, Brooke was elected to the United States Senate as a Republican from Massachusetts.

John Anthony Volpe

Governor of Massachusetts

John A. Volpe was born on December 8, 1908, in Wakefield, Massachusetts. He and his family are members of the Roman Catholic Church. His father came to this country from Italy and was a plasterer by trade. Volpe attended Malden High School and then went to Wentworth Institute in Boston.

He entered business in 1933 by starting the Volpe Construction Company. In 1943, when he entered the Navy, his business was closed. After the war, the company was reopened and became a very sucessful business.

Volpe had been active in politics. He was a member of the Massachusetts Commonwealth Public Works in 1953-56 and federal highway administrator in 1956-57. In 1960, at the age of 52, he ran for Governor of the Commonwealth of Massachusetts and was elected.

3. Explain that in reading through these sheets, the children are to be looking for appropriate items for the categories listed on the board.

4. This activity of reading to find specific information may be done in different ways. The teacher could assign each individual one profile; the class could be divided into groups to read and discuss among themselves the data on two or three people; or this may be a class activity where children read and bring out answers as a group. All of the ways could be employed for variety, also. Class discussion should follow any of these activities.

5. The teacher passes out to each child the charts that accompany this lesson. Twelve profiles are to be analyzed on these charts. All the information to be filled in has been discussed in the activity above. These charts, again, can be filled in as a class activity, a group project, or an individual assignment. (In any case, a few could be done in the beginning with the teacher so that the children will understand the procedure. The rest may be done on their own and checked later. The information to be filled in on the charts follows on pp. 46-48.)

III. Comparisons of Rulers Today with Colonial Rulers

A. The teacher places the names of each category from the charts on oaktag cards and fastens them with masking tape one under the other on the board. Next to this column she should label a second column Colonial Days and a third column Today.

1. Recall together the birthplaces of most signers of the Declaration of Independence. (Children may check details in their notebooks if they have forgotten.) "American-born" will be the answer. Write this in the second column. The next category is "Education." For most in colonial days, it was a college degree. Continue through all the categories, writing the answers for colonial days in the second column.

2. Now the children should take the two charts they have filled out on the rulers of today. Place one underneath the other. Start with the first category, "Birthplace," and draw conclusions about where most

Leaders of Our Land

Name	Sex	Date of Birth Birthplace	Education	Occupation	Family Background	Religion	Age, Position when Prominent
John F. Kennedy	M	May 29, 1917 Brookline, Mass.	Choate school, Connecticut Harvard College Stanford Univ.	Navy Newspaper work House of Representatives Senate	Grandfathers in politics Father, Ambassador to Great Britain	Roman Catholic	44 35th President of the United States
Lyndon B. Johnson	M	August 27, 1908 Stonewall, Texas	Public schools in Texas Southwest Texas State Teachers College Georgetown Law School	Teacher House of Representatives Senate Vice President	Father, rancher and in state legislature	Christian Church	55 36th President of the United States
Hubert H. Humphrey	M	May 27, 1911 Wallace, So. Dakota	Public schools Denver College (Didn't graduate) Univ. of Minn. Univ. of Louisiana	Pharmacist College Prof. Mayor Senate	Father owned a drug company	Congregational	53 Vice President of the United States
Dean Rusk	M	February 9, 1909 Cherokee County, Georgia	Public schools in Atlanta Davidson College Oxford Univ. Univ. of Berlin	College Prof. Army Asst. Secretary of State	Father, mail carrier and farmer	Presbyterian	52 Secretary of State

Name	Sex	Date of Birth Birthplace	Education	Occupation	Family Background	Religion	Age, Position when Prominent
Robert S. McNamara	M	June 9, 1916 San Francisco, California	Public schools in California University of California Harvard Univ.	Accountant College Prof. Consultant for War Dept. Air Force President of Ford Motor Company	Father, executive in shoe factory	Presbyterian	45 Secretary of Defense
Stewart L. Udall	M	January 31, 1920 St. Johns, Arizona	Public schools in Saint Johns University of Arizona Law School	Army Lawyer House of Representatives	Father, Mormon missionary and Chief Justice of Arizona Supreme Court	Mormon	41 Secretary of the Interior
Orville L. Freeman	M	May 9, 1918 Minneapolis Minnesota	Public schools University of Minnesota Law School	Marine Corps Lawyer Governor	Father, a merchant	Lutheran	43 Secretary of Agriculture
Everett M. Dirksen	M	January 4, 1896 Pekin, Illinois	Public schools University of Minnesota (Didn't graduate) Night School Law School	Army Lawyer Congress	Father came from Germany and was an artist	Reformed Church	53 Senator

Name	Sex	Date of Birth Birthplace	Education	Occupation	Family Background	Religion	Age, Position when Prominent
Wayne L. Morse	M	October 20, 1900 Madison Wisconsin	Public schools University of Wisconsin Graduate School	College Prof. Dean of a Law School	Descendant of John Morse of England, a founder of New Haven, Conn. Father raised animals.	Congregational	44 Senator
Stuart Symington	M	June 26, 1901 Amherst, Massachusetts	Public schools Yale University (Didn't grad.) Night School	Iron molder Army Railroad Equip. Co. Vice Pres. of this Co. Secretary of Air Force	Father, a lawyer and a judge	Episcopalian	51 Senator
Edward W. Brooke	M	October 26, 1919 Washington D. C.	Public schools Howard Univ. Boston Univ. Law School	Army Lawyer Attorney General of Mass.	Father, a lawyer with the Veterans Administration; Mother, from plantation in Virginia	Episcopalian	48 Senator
John A. Volpe	M	December 8, 1908 Wakefield, Mass.	Public schools Malden High Wentworth Institute	Started Volpe Construction Company Navy Member of Mass. Commonwealth Federal highway administration	Father, from Italy and a plasterer	Roman Catholic	52 Governor of Massachusetts

leaders were born. All were born in America, so write "American-born." Continue like this until all the categories have been discussed. (Probable answers to this exercise are shown on this page.)

B. A discussion period could follow, using the chart on this page. A game might be made of this. You could call it "I Wonder Why." The teacher poses the following questions as incentive to the class discussion:

1. I wonder why there is a change from mostly American-born rulers in colonial days to all American-born today?
2. I wonder what the change in the amount of education of today's rulers must mean?
3. I wonder why there is a change in religious affiliation from all Protestant in colonial times to mostly Protestant today?

Category	Colonial Days	Today
Birthplace	Most were American-born	All were American-born
Education	College degree	College and graduate school
Occupation	Mostly professional	Mostly professional
Family Background	Mostly wealthy, from prominent families	Most were wealthy, prominent, and/or in politics
Religion	All Protestant	Mostly Protestant
Age When Prominent	30 - 40	45 - 55

4. I wonder why the age of the rulers has gone from 30 to 40 in colonial days to between 45 and 55 today?

IV. Policy and How it Has been Affected Then and Now

A. Ask the children to mention the names of any policies that are current in the news. Make a list of these on the board. The list may include such things as racial problems, the Vietnam war, and the draft laws.

B. The class should turn back to Section I of the unit to the charts of ruler, ruled, policy, and ways to affect policy that the children filled in.

1. Look at the line of Affecting policy.

2. On the board make two columns with these headings:

Ways to Affect Policy by Colonists	Ways to Affect Policy by Americans Today

3. In Column I, list the ways the colonists tried to affect policy.

4. Refer to the knowledge the children might have to make a list of things for Column II that state the ways people today are trying to affect policy. To substantiate or refute ideas presented, have as homework an assignment to bring in news articles on the issues mentioned. Discuss the list and add to it ways we try to affect policy. Also the children could interview those at home as to how we try to change policy. Let them compile a list of ideas and bring it to school for group discussion. (Discussion should bring out the idea that methods to affect policy haven't changed much since colonial days)

C. Equality and Rights Today

1. Show again pictures of people in the United States today. The class makes a list together on the board of the different groups of people in this country. (Men, women, young adults, children of various racial and ethnic backgrounds)

2. Use pictures of the United States Senate and House of Representatives as well as pictures of state and local leaders today. As a class, list beside the group categories the relative number of each group found in these pictures.

Examples:

White women - one or two

White men - almost all

White young adults - none

Negro men - two or three

Negro women - maybe one

Negro children - none

Indians - none

Orientals - none

a. Recall the earlier conclusion that rulers in colonial days were adult white males. There were no leaders from the other groups.

b. Ask the children if they think there has been much change over the past 192 years in the number of people in these other groups in ruling positions. From looking at the figures above or the figures on the board, can one say that all people in the United States today have the same chance of becoming leaders? Then are all people equal in this way today? Are the ideals stated in the Declaration of Independence reality today for all in the United States?

3. A discussion might be held comparing the rights of the colonists and the rights of various minority groups in our country.

   a. Recall the rights all men should have as stated in the Declaration of Independence.

   b. Have the children ask their parents if they can recall any ethnic groups which were denied their rights at some time. (Do not include the Negro.) The List might include Irish, Italians, Jews, Mormons, etc.

   c. Have the children also ask their parents what these groups did to gain approval of the others in society. "They worked steadily to gain respect." Ask the children if they think this respect was gained quickly. The teacher should explain that it has taken a long time, and still these groups are not totally accepted in certain areas of our country.

d. Ask, "Do you think all Negroes are given their just rights? Why do you suppose they are demonstrating and protesting?"

D. Summary

1. Teacher: "The Declaration of Independence states the ideals our government should have. We have discussed some of the policies current in our news today." Ask the children to recall these. (Race problem, draft laws, etc.)

   a. Recall what rights all men are given. Ask if these are the ideal or the reality. Ask what the reality is. All men are not equal and do not have the rights of life, liberty, or the pursuit of happiness.

   b. Say that concerning the draft, the ideal is that all men should serve their country in the armed forces. "What do you think the reality is?" All able men do not serve their country.

2. "We see that our country today still doesn't give all men the ideals stated in the Declaration of Independence. The colonists tried various ways to affect policy to make the government more ideal. Today, we are still trying to change our policy to make our government more like the government described in the Declaration of Independence."

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led the colonists to desire freedom. It also re-enacts the events in which the Declaration was adopted by the Continental Congress.

Filmstrips

Rights of Man and the Bill of Rights. Color (For brighter children). This filmstrip uses a child's situation to show why the rights of man and bills of rights are important to human happiness.

II - F

Instructional Resources in Intergroup Relations

Introduction

This bibliography of instructional resources for teachers and students in intergroup relations is designed to inform the teacher of available materials for the study and the teaching of intergroup relations in the elementary school. Naturally many other bibliographies are available in this area, and some of them are cited in A, "Background for Teachers." Of particular importance is Part III (Bibliography) in Jean D. Grambs, Intergroup Education: Methods and Materials (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1968).

No bibliographical compilation can possibly be all-inclusive or can describe adequately the contents of each listing. We have mentioned only a few of the social studies series for elementary school students (B-2-d). We fully realize that there are other series of books in this area which may be outstanding in dealing with intergroup relations. Most of the items contained in this part of Section II have been reviewed or used by the Center's staff and teacher consultants and have been found to be of considerable value to the teaching of the Intergroup Relations Curriculum. The process of identifying instructional resources which can make a genuine contribution to the teaching and learning about intergroup relations continues, and the Center's Resource Center in this field is constantly expanding. From time to time, the Center's staff develops new bibliographies, and it is fully anticipated that more listings will be issued in the future.

II-F

Instructional Resources in Intergroup Relations

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Williams, Robin M., Jr. Stranger Next Door: Ethnic Relations in American Communities. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1964.

Wirth, Louis. The Ghetto. Chicago, Illinois: The University of Chicago Press.

Articles

Bettelheim, Bruno. "Class, Color and Prejudice," The Nation, October 19, 1963, p. 231-234.

"The Civil Rights Movement," Current, October, 1963, pp. 35-42.

Horne, Lena. "I Just Want to be Myself," Show, September, 1963, vol. 3, pp. 62-65+.

"The White Problem in America," Ebony Magazine, August, 1965, vol. 20.

2. Teaching about Groups and Intergroup Relations

Allison, Mary L., ed. New Educational Materials. New York: Citation Press, 1967.

Ashton-Warner, Sylvia. *Teacher*. New York: Simon & Schuster, 1963.

Bloom, Benjamin, Allison Davis, and Robert Hess. *Compensatory Education for Cultural Deprivation.* New York: Holt, Rinehart & Winston, Inc., 1965. Particularly valuable for an annotated bibliography on related research.

Bronfenbrenner, Urie. "The Changing American Child--A Speculative Analysis," *Merrill-Palmer Quarterly*, 1961, *7*, 2, 73-84.

Clements, H. Millard, William R. Fielder, and B. Robert Tabachnick. *Social Studies: Inquiry in Elementary Classrooms*. Indianapolis, Indiana: Bobbs-Merrill Company, Inc., 1966.

Coles, Robert. *Children of Crisis: A Study of Courage and Fear*. Boston: Little, Brown & Company, 1967.

Crosby, Muriel, ed. *Reading Ladders for Human Relations*. Washington, D.C.: American Council on Education, 1963. An invaluable aid to teachers on every level of the school system, the primary interest in this book is sensitivity to human relations.

Deutsch, Martin P. *Minority Group and Class Status as Related to Social and Personality Factors in Scholastic Achievement*. Ithaca, New York: Society for Applied Anthropology, 1960. (Monograph No. 2).

Duggins, James H., Jr. "A Bucket of Books: Language Difference or Language Difficulty?" *Phi Delta Kappan*, 1965, *47*, 2, pp. 84-85.

Erikson, Erik H. *Childhood and Society*. New York: W. W. Norton & Company, Inc., 1963.

Gillham, Helen. *Helping Children Accept Themselves and Others.* New York: Bureau of Publications, Teachers College, Columbia University, 1959.

Fantini, Mario, and Gerald Weinstein. *The Disadvantaged.* New York: Harper & Row, Publishers, 1968.

Friedenberg, Edgar A. *The Vanishing Adolescent*. New York: Dell Publishing Company, Inc. (A Laurel Edition), 1959, 1964. Shows deep insight in building a convincing case for the current-day needs of the adolescent and the schools' responsibilities, opportunities, and shortcomings.

Gibson, John S. New Frontiers in the Social Studies: Goals for Students, Means for Teachers. New York: Citation Press, 1967.

Gittler, Joseph B. Understanding Minority Groups. New York: John Wiley & Sons, Inc., 1956.

Goldberg, Miriam. "Adapting Teacher Style to Public Differences: Teachers for Disadvantaged Children," Merrill-Palmer Quarterly, 10, 2, 1964, 161-178. Defines the relationship between teaching and pupil learning and emphasizes that children from disadvantaged backgrounds represent a unique pupil population in need of teachers uniquely "good" for them.

Gottlieb, David. "Teaching Students: The Views of Negro and White Teachers," Sociology of Education. 37: 345-353 Summer 1964.

Grambs, Jean D. "The Culturally Deprived Child; Achieving Adequacy Through Education," The National Elementary School Principal, 1964, 44, 2, pp. 8-16.

________. Intergroup Education: Methods & Materials. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1968. The attempts of textbook publishers to integrate their materials seem to be insufficient and superficial in the gaining of true racial understanding in the classroom. Dr. Grambs explains the problems which still exist and makes suggestions for practical classroom approaches to intergroup education. She also cites examples of the use of role playing, open-ended scripts, and stories that can bring alive the problems of all people everywhere.

Intergroup Relations. Albany: The University of the State of New York, State Education Department, 1964. A resource handbook for elementary school teachers (grades 4, 5, 6). It contains teaching materials in all subject areas which provide a better knowledge and broader understanding of minority groups.

Janowitz, Gayle. Helping Hands. Chicago, Illinois: The University of Chicago Press, 1965.

Jarolimek, John, and Huber M. Walsh. Readings for Social Studies In Elementary Education. New York: The Macmillan Company, 1965.

John, Vera P. "The Intellectual Development of Slum Children: Some Preliminary Findings," American Journal of Orthopsychiatry, 33 (1963), 813-833. The necessity of specific work in helping slum children to acquire more abstract and integrative language than their home conditions provide.

The Journal of Negro Education, "Educational Planning for Socially Disadvantaged Children and Youth," 33 (Summer, 1964). A series of essays offering a good introduction to the problems and handicaps of disadvantaged youth.

LeShan, L. L. "Time Orientation and Social Class," *Journal of Abnormal and Social Psychology*, 1952, 47, 589-595.

Miel, Alice. *The Shortchanged Children of Suburbia*. New York: Institute of Human Relations Press, 1967.

________., ed. *Helping Children Accept Themselves and Others*. New York: Bureau of Publications, Teachers College, Columbia University, 1959.

Noar, Gertrude. *The Teacher and Integration.* Washington, D. C.: National Education Association, 1967.

Passow, A. Harry, ed. *Education in Depressed Areas*. New York: Bureau of Publications, Teachers College, Columbia University, 1963.

Redl, Fritz, and David Wineman. *Children Who Hate*. New York: The Free Press of Glencoe, 1965.

Riessman, Frank. *The Culturally Deprived Child*, New York: Harper & Row, Publishers, 1962.

________. "The Overlooked Positives of Disadvantaged Groups," *Journal of Negro Education*, 1964, 33 225-231.

Rose, Peter. *The Subject is Race*. New York: Oxford University Press, 1968. A review of the history of the thoughts and commentaries on race and race relations by early social scientists and also a description of how various people are handling the teaching content of race relations courses and how they might improve it in light of new theoretical and empirical findings.

Silberman, Charles E. "Give Slum Children a Chance--a Radical Proposal," *Harpers Magazine*, May, 1964.

Spoerl, Dorothy T., ed. *Tensions Our Children Live With: Stories For Discussion.* Boston: Beacon Press, 1962.

Teaching About Minorities in Classroom Situations. Bureau of Curriculum Development, Board of Education of the City of New York. An excellent source of factual background material concerning different minorities, suggested lesson plans, suggested responses to awkward or prejudiced childrens' questions, and bibliographical material about different minorities.

Van Til, William. Prejudiced--How Do People Get That Way? New York: Anti-Defamation League of B'nai B'rith, 1968.

Whipple, Babette S. The Group-talk. Cambridge, Massachusetts: Educational Services Incorporated, 1967.

Wright, Betty Atwell. Educating for Diversity. New York: The John Day Company, Inc., 1965.

B. Instructional Resources on Intergroup Relations

1. For teachers

a. Books and Bibliographies

Bennett, Lerone, Jr. Before the Mayflower: A History of the Negro in America, 1919-1962. Chicago, Illinois: Johnson Publishing Company, Inc., 1962. A very complete and readable story, including a chronological glossary of dates, names, and roles of famous Negroes in American history.

Bibliography of Studies in Urban Education. New York: Teachers College Press, Columbia University, 1968.

Board of Education of the City of New York. Call Them Heroes. Morristown, New Jersey: Silver Burdett Company, 1965 (4 volumes). A series of booklets containing biographies of successful people from different racial and ethnic groups.

Education and Race Relations. An educational television course in 28-45 minute parts, sponsored by the Massachusetts Department of Education in cooperation with The Lincoln Filene Center for Citizenship and Public Affairs, Tufts University, under a grant by the United States Department of Health, Education, and Welfare, Office of Education. Available from the state departments of education of the nine northeastern states.

Hughes, Langston and Milton Meltzer. *A Pictorial History of the Negro in America*, Revised Edition. New York: Crown Publishers, Inc., 1963. Full of information and pathos, this history contains more than a thousand illustrations.

Human Rights Year, 1968: Suggested Activities and Reading Materials for Elementary Schools. Washington, D. C.: U. S. Government Printing Office, 1968. This bibliography includes selected lists of materials for children and teachers, suggested activities for the children, and some sources of instructional and background materials on human rights.

Intergroup Relations. Albany: The University of the State of New York, State Education Department, 1964. A resource handbook for elementary school teachers (grades 4, 5, 6). It contains teaching materials in all subject areas which provide a better knowledge and a broader understanding of minority groups.

Katz, William L. *Teachers' Guide to American Negro History*. Chicago, Illinois: Quadrangle Books, 1968. A basic handbook for schools and libraries; has up-to-date bibliographic and audio-visual information, a core reference library, and a complete plan for integrating American history curriculums.

Koblitz, Minnie. *The American Negro in Children's Literature: A Bibliography*. New York: The Center for Urban Education, 1967. This bibliography, annotated in a constructively critical way, is the best single source of trade books for the K-6 level for use with the Lower Grade Unit. It is particularly valuable for teachers in that it lists with each book the reading level, the interest level, and the price of the book. The addresses of all publishers are included at the end of the pamphlet. It is extremely well organized by grade and by type of book (fiction, biography, etc). Since the degree to which the Intergroup Relations Curriculum deals with the American Negro in particular depends in large part for its success upon the liberal use of trade books in the classroom, it is strongly recommended that any teacher planning to use the Intergroup Relations Curriculum have at her disposal the funds for purchase of the books in this bibliography. If the class with which she is dealing is at the K, Grade 1, or Grade 2 levels, a selection of the books specified for that interest/reading level would suffice; however at the Grade 3 level or above, probably almost all of the books should be made available to the children. The bibliography is available--1 copy free, 25¢ for more than one--from: The Center for Urban Education, 33 West 42nd Street, New York, New York, 10016.

METCO Bibliography. 178 Humboldt Avenue, Dorchester, Massachusetts: Metropolitan Council for Educational Opportunity, 1968. A very extensive bibliography was compiled at the Conference on Curriculum Materials for the Study of Black History. It includes suggested reading lists for the first grade through to the adult. It also includes a list of textbooks, autobiographies and biographies and bibliographies for such topics as: "Africa", "Black Men in Other Countries", "Black Protest", "The Creative Spirit", "Civil Rights", "Education", "Integration", "Slavery" and "Race Attitudes".

Miller, Elizabeth W., ed. *The Negro in America: A Bibliography*. Cambridge, Massachusetts: Harvard University Press, 1966.

Negro History and Literature. New York: Anti-Defamation League of B'nai B'rith, 1968. A selected, annotated bibliography dealing with the experience of the black people in the United States.

The Negro In American History and Culture: A List of Resources for Teaching. New York: The Auburn Library, Union Theological Seminary, 1965.

The Negro Heritage Library. Yonkers, New York: Educational Heritage, Inc., 1964-1967. A number of volumes of this reference work have been published, including one volume of children's literature, one on Negro women, one on emerging African nations.

Noar, Gertrude. *Prejudice and Discrimination*. New York: Anti-Defamation League of B'nai B'rith, 1967. A resource unit for teachers and group leaders.

Penn, Brooks, and Berch. *The Negro American in Paperback.* Washington, D. C.: National Education Association, 1967.

Ploski, Harry A., and Roscoe C. Brown, eds. *The Negro Almanac*. New York: Bellwether Publishing Co., 1967.

PR & R Committee on Civil and Human Rights of Educators. *A Bibliography of Multi-Ethnic Textbooks and Supplementary Materials*. Washington, D. C.: National Education Association, 1968.

________. *An Index to Multi-Ethnic Teaching Materials and Teacher Resources.* Washington, D. C.: National Education Association, 1968. This index contains a bibliography of multi-ethnic teaching materials, composite lists and catalogs of films and filmstrips, teaching programs developed by local school districts and teaching programs developed by other agencies or persons.

Weinberg, Meyer, ed. Learning Together: A Book on Integrated Education. Chicago, Illinois: Integrated Education Associates, 1964. A collection of short, specific articles from a variety of sources written by people working in the field, and with an extensive bibliography.

Woodson, Carter G., and Charles H. Wesley. The Negro in Our History. Tenth Edition. Washington, D. C.: The Associated Publishers, Inc., 1962. In a clear and concise style, this outstanding book presents in succinct form the contributions of the Negro to American life.

b. Films on human rights

All The Way Home (29 1/2 minutes)
Anti-Defamation League of B'nai B'rith

The Burden of Truth (67 minutes)
Anti-Defamation League of B'nai B'rith

Challenge of Urban Renewal (28 minutes)
Encyclopedia Britannica Educational Corporation

Crisis In Levittown (31 1/2 minutes)
Anti-Defamation League of B'nai B'rith

A Day In The Night of Jonathan Mole (32 minutes)
McGraw-Hill Book Company

Education and Race Relations (Twenty-eight kinescopes of T.V. tape series)
State Departments of Education in New England, New York, New Jersey, and Pennsylvania

For All My Students (36 minutes)
University of California Extension Media Center

Interview with Bruce Gordon (17 minutes)
Contemporary Films, Inc., 267 West 25th Street, New York, New York, 10001

Intruder in the Dust (87 minutes)
Anti-Defamation League of B'nai B'rith

Lay My Burden Down (60 minutes)
National Education Television Film Service

Nothing But A Man (92 minutes)
Brandon Films, Inc.

Raisin in the Sun (125 minutes)
Cinema, Inc., 234 Clarendon Street, Boston, Massachusetts, 02116

Reflections on an Age
Philadelphia: United Church of Christ, 1505 Race Street, Philadelphia, Pennsylvania, 19102, 1966

Teaching the Disadvantaged Child Series
New York: McGraw-Hill Book Company

1. Portrait of a Disadvantaged Child: Tommy Knight (16 minutes)
2. Portrait of the Inner City School: A Place To Learn (18 minutes)
3. Portrait of the Inner City (15 minutes)

A Time For Burning (58 minutes)
Contemporary Films

Troublemaker (54 minutes)
Blue Van Films, 23 West 31st Street, New York, New York, 10001

Walk In My Shoes (42 minutes)
Anti-Defamation League of B'nai B'rith

Watts: Riot or Revolt (45 minutes)
Anti-Defamation League of B'nai B'rith

Where Is Prejudice? (60 minutes)
National Education Television Film Service

Who Do You Kill? (51 minutes)
Association Instructional Materials

Willie Catches On (24 minutes)
McGraw-Hill Book Company

c. Photographs

Burden, Shirley. I Wonder Why...Garden City, New York: Doubleday & Company, Inc., 1963.

Carrillo, Lawrence W., ed. Chandler Language Experience Readers. San Francisco, California: Chandler Publishing Company, 1964. This series emphasizes photographs for reading readiness in the form of large folio pictures plus pictures that are loose in a slip-jacket, picturing multi-ethnic children in urban settings.

Hughes, Langston and Milton Melzer. A Pictorial History of the Negro in America. New York: Crown Publishers, Inc., 1963.

Pictures to Read. San Francisco: Chandler Publishing Co., 1965.

Reese, Thelma Kier. Basic Social Studies Discussion Pictures. New York: Row, Peterson & Company, 1958.

Steichen, Edward. The Family of Man. New York: Simon and Schuster, Inc., 1955.

Stern, Philip M. and George de Vincent. The Shame of a Nation. New York: Ivan Obolensky, Inc., 1965.

Vogel, Albert W. Barelas--Arenal and Los Lunas. Albuquerque: Division of Research, Department of Political Science, University of New Mexico, 1967. A pictorial depicting poverty in the Albuquerque metropolitan area. This publication is highly recommended as a source of pictures of Indian and Mexican children.

Wright, Betty Atwell. Urban Education Studies. New York: The John Day Company, Inc., 1965.

2. For Children

a. Books

Adams, Russell L. Great Negroes, Past and Present. Chicago: Afro-American Publishing Co., 1964.

Bacmeister, Rhoda W. Voices in the Night. Indianapolis: Bobbs-Merrill Co., Inc., 1965. A novel about the adventures of a young girl living with a family helping runaway slaves to escape to freedom in Canada.

Baxter, Zenobia L., and Ester A. Marion. Your Life in the Big City. St. Louis: Webster Division, McGraw-Hill Book Company, 1967.

Baugh, Dolores M., and Marjorie P. Pulsifer. Swings. San Francisco: Chandler Publishing Co., 1964. A book for very young children with excellent photographs of racially mixed groups at play well suited for discussion.

Baum, Betty. Patricia Crosses Town. New York: Alfred A. Knopf, 1965. A novel about a fifth-grade girl who is one of a handful of Negro children to integrate a previously all-white grammar school. Recommended for ages 9-12.

Buckley, Peter, and Hortense Jones. Five Friends at School. New York: Holt, Rinehart, & Winston, Inc., 1966.

________. William, Andy, and Ramon. New York: Holt, Rinehart & Winston, Inc., 1966.

Burden, Shirley. I Wonder Why... Garden City, New York: Doubleday & Company, Inc., 1963.

Burt, Olive W. I am an American. New York: The John Day Company, Inc., 1964. Recommended for grades 3-6.

Carlson, Natalie. The Empty Schoolhouse. New York: Harper & Row, Publishers, 1965.

Cavanah, Frances. We Came To America. Philadelphia: Macrae Smith Company, 1954.

Cieciorka, Bobbi, and Frank Cieciorka. Negroes in American History: A Freedom Primer. The Student Voice, Inc. A simplified account of Negroes in America for younger children or slow readers designed for use in the Freedom Schools staffed by the Student Nonviolent Coordinating Committee.

Clayton, Edward. Martin Luther King: The Peaceful Warrior. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1964.

Clymer, Eleanor. My Brother Stevie. New York: Holt, Rinehart, & Winston, Inc., 1967. The story of a Negro orphan's struggle to keep her brother from delinquency. Recommended for ages 10-13.

Cobb, Alice. The Swimming Pool. New York: Friendship Press, 1965. The story of how the prejudices and problems of an integrated neighborhood were overcome by the children.

Cohen, Robert. The Color of Man. New York: Franklin Watts, Inc., 1968. This book includes an explanation of the causes of pigmentation, and the hypotheses concerning the evolution of different skin, hair, and eye colors in different climates. It also presents excellent photographs of different races and cultures.

Dolch, Edward W., Marguerite P. Dolch, and Beulah F. Jackson. Far East Stories for Pleasure Reading. Champaign, Illinois: Garrard Publishing Company, 1953.

Dolch, Edward W., and Marguerite P. Dolch. Stories From Canada. Champaign, Illinois: Garrard Publishing Company, 1964.

________. Stories From Mexico. Champaign, Illinois: Garrard Publishing Company, 1960.

________. Stories from Old China. Champaign, Illinois: Garrard Publishing Company, 1964.

Dunbar, Paul Laurence. Little Brown Baby. New York: Dodd, Mead & Co.,Inc.

Durham, Philip, and Everett L. Jones. The Negro Cowboys. New York: Dodd, Mead & Co., Inc., 1965.

Epstein, Sam and Beryl. George Washington Carver. Champaign, Illinois: Gerrard Publishing Company, 1960.

Estes, Eleanor. The Hundred Dresses. New York: Harcourt, Brace & World, Inc., 1944. The story of a poor Polish girl's imaginary dresses and the ridicule of her classmates.

Evans, Eva Knox. People are Important. New York: Capitol Publishing Co., 1951.

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Faulkner, Georgene. *Melindy's Happy Summer*. New York: Julian Messner, Inc., 1964. The story of a summer spent by a Negro girl from the Federal Housing Project for Negroes in Boston with a family in Maine. Recommended for grades 4-7.

Faulkner, Georgene, and John Becker. *Melindy's Medal.* New York: Julian Messner, Inc., 1965.

Fritz, Jean. *Brady*. New York: Coward-McCann, Inc., 1960. The story of a young boy in pre-Civil War days who was forced to make his own decision on the question of slavery. Recommended for ages 9-14.

Giles, Lucille H. *Color Me Brown.* Chicago, Illinois: Johnson Publishing Company, Inc., 1965.

Gould, Jean. *That Dunbar Boy: The Story of America's Famous Negro Poet.* New York: Dodd, Mead & Company, 1965.

Graham, Shirley. *Jean Baptiste Pointe Desable.* New York: Julian Messner, Inc., 1953.

Graham, Shirley. *The Story of Phyllis Wheatley: Poetess of the American Revolution.* New York: Julian Messner, Inc., 1949. The biography of an eighteenth-century Boston Negro poetess.

Grifalconi, Ann. *City Rhythms*. Indianapolis, Indiana: Bobbs-Merrill Company, Inc., 1965. An illustrated book of a Negro boy's discovery of the charms and rhythms of city life. Recommended for ages 4-8.

Hanff, Helen. *Religious Freedom: The American Story*. New York: Grosset & Dunlap, Inc., 1966. This book describes the history of the early American settlements in the English, Swedish, and Dutch colonies. The author shows how religious intolerance led to the founding of these settlements and traces the development of religious freedom as an established part of American life.

Hayes, Florence. *Skid*. Boston: Houghton Mifflin Company, 1948. A novel about the problems and eventual acceptance of a Negro boy from Georgia by his classmates in his new, all-white Connecticut school. Recommended for ages 9-14.

Hayes, Wilma Pitchford. *The Hawaiian Way*. New York: Coward-McCann, Inc., 1961.

Hood, Flora Mae. *Something For the Medicine Man*. Chicago, Illinois: Melmont Publishers, Inc., 1962.

Ish-Kishor, Judith. *Joel is the Youngest*. Eau Claire, Wisconsin: E. M. Hale & Co., 1954. A novel about the life of a young Jewish boy which describes many Jewish holidays and customs. Recommended for grades 4-7.

Jackson, Jesse. *Call Me Charley*. New York: Harper & Row, Publishers, 1945. The story of how a white town's first Negro student wins acceptance. Recommended for grades 5 and up.

Jackson, Jesse. *Charley Starts from Scratch*. New York: Harper & Row, Publishers, 1958. The story of a Negro student's career adventures after high school graduation. Recommended for grades 5-12.

Jones, Weyman. *Edge of Two Worlds*. New York: The Dial Press, 1968.

Keats, Ezra Jack. *The Snowy Day*. New York: The Viking Press, Inc., 1962. An illustrated story for very young children of a Negro boy's day in the snow.

Lerner, Marguerite Rush. *Red Man, White Man, African Chief: The Story of Skin Color*. Minneapolis, Minnesota. Lerner Publications Company, 1963.

Lewiton, Mina. *Candita's Choice*. New York: Harper & Row, Publishers, 1959. A novel about a young Puerto Rican girl's adjustment to New York City and her decision to remain in the United States. Recommended for grades 5-9.

Lewiton, Nina. *Rachel*. Eau Claire, Wisconsin: E. M. Hale and Co., 1954. A novel about a young Jewish girl and her life on the Lower East Side of New York. Recommended for grades 4-7.

Lexau, Joan M. *I Should Have Stayed in Bed!* Eau Claire, Wisconsin: E. M. Hale & Co., 1965.

________. *Striped Ice Cream*. Philadelphia: J. B. Lippincott Co., 1968.

McLemore, Dale, and M. Vere DeVault. *Sociology*. Austin, Texas: The Steck Company, 1962. This book will arouse children's curiosity and furnish many clues as to how to satisfy curiosity concerning groups

to which they belong and will belong as adults. Good for fourth grade up.

Mead, Margaret. People and Places. Cleveland, Ohio: The World Publishing Company, (A Rainbow Book), 1959.

Millender, Dharathula. Crispus Attacks. New York: Bobbs-Merrill Co., Inc., 1965.

Mitchison, Naomi. Friends and Enemies. New York: The John Day Company, Inc., 1968.

Neville, Emily Cheney. Berries Goodman. Eau Claire, Wisconsin: E. M. Hale & Co., 1965. The story of how parental prejudices interfere with the friendship between Berries Goodman and his Jewish best friend. Recommended for grades 4-10.

Oakes, Vanya. Willy Wong, American. New York: Julian Messner, Inc., 1964. The story of a young Chinese-American boy who explores his Chinese heritage and the ways in which it influences his life as an Americ[illegible].

Patterson, Lillie. Frederick Douglass: Freedom Fighter. Champaign, Illinois: Garrard Publishing Company, 1965.

Pauli, Hertha. Gateway to America. New York: David McKay Co., Inc., 1965.

Philips, Beeman N., and M. Vere DeVault. Psychology. Austin, Texas: The Steck Company, 1959. This book presents the selected principles of psychology in simple elementary form--easy content--many illustrations that help carry the explanation for children. By reading what psychology says about how people think, feel, and act, youngsters are led to apply the principles to themselves with the emphasis being placed on knowing themselves and improving themselves.

Polite, Leo. Juanita. New York: Charles Scribner's Sons, 1948.

________. Pedro, the Angel of Olnera Street. New York: Charles Scribner's Sons, 1946.

Ritchie, Barbara. Ramon Makes a Trade. Eau Claire, Wisconsin: E. M. Hale & Co., 1964.

Rollins, Charlemae, Christmas Gif'. New York: Follett Publishing Co., 1963.

________. They Showed the Way. New York: Thomas Y. Crowell Company, 1964. The stories of forty American Negro leaders.

Roth, Eugen, and Hanns Reich. Children and Their Fathers. New York: Hill & Wang, Inc., 1962.

Shotwell, Louisa. Roosevelt Grady. Cleveland: The World Publishing Co., 1963.

Showers, Paul. Your Skin and Mine. New York: Thomas Y. Crowell Company, 1965.

Sonneborn, Ruth A. The Lollipop Party. New York: The Viking Press, 1967.

Steichen, Edward, ed. The Family of Man. New York: Simon and Schuster, Inc., 1955.

Uchida, Yoshiko. The Promised Year. New York: Harcourt, Brace & World, Inc., 1959.

Vreeken, Elizabeth. Kenny and Jane Make Friends. Dobbs Ferry, New York: Oceana Publications, Inc., 1963.

White, Anne Terry. George Washington Carver. New York: Scholastic Book Services, 1953.

Wier, Ester. Easy Does It. New York: The Vanguard Press, Inc., 1965. The story of the discrimination against a Negro family moving into an all-white neighborhood and of the childhood friendship which grows despite it.

Williamson, Stan. The No-Bark Dog. Chicago, Illinois: Follett Publishing Co., 1962.

b. Films and Filmstrips

About People. Filmstrip based on the book, All About Us. Jewish Community Relations Council (Check local organizations.)

African Girl . . . Malobi. (11 minutes)
Atlantis Productions, Inc.

Boundary Lines. (11 1/2 minutes)
Anti-Defamation League

The Brotherhood of Man. (10 1/2 minutes)
Anti-Defamation League

Color of Man. (10 minutes)
Sterling

Felicia. (13 minutes)
Anti-Defamation League

George Washington Carver. (11 minutes)
Bailey Films

The Glory of Negro History. Record accompanying book, Outstanding American Negroes.
Educational Record Sales
157 Chambers Street
New York, New York, 10007

Harriet Tubman and the Underground Railroad. (54 minutes)
McGraw-Hill

Harvest of Shame. (54 minutes)
McGraw-Hill

The History of the American Negro,(three films or eight filmstrips)
McGraw-Hill

Human Relations Series (filmstrips and records)
Warren Schloat Productions, Inc.

1. Ghettos of America

    Jerry Lives In Harlem
    Anthony Lives In Watts

2. They Have Overcome

   Dr. James Comer
   Claude Brown
   Gordon Parks
   Dr. Dorothy Brown

3. Minorities Have Made America Great

   Negroes
   Jews
   Italians
   Irish
   Germans
   Indians

I Wonder Why... (5 minutes)
Anti-Defamation League

Just Like Me (7 1/2 minutes)
Thorn Films
1229 University Avenue
Boulder, Colorado

Maple Street All-Americans
Philadelphia Friendship Council
Philadelphia, Pennsylvania

The Negro American (15 minutes)
Bailey Films

Neighbors (9 minutes)
International Film Bureau
332 South Michigan Avenue
Chicago, Illinois, 60604

A New Mood
National Education Television Film Service

Phyllis and Terry (36 minutes)
Center for Mass Communication of Columbia University Press
440 West 110th Street
New York, New York, 10025

Political Science and the Elementary School Child. New York: McGraw-Hill, 1969. In the spring of 1969, McGraw-Hill will complete an extensive series of films, film strips, and transparencies on political science for use in elementary schools, largely at the intermediate level. This series is based upon the governing process approach to political science developed at the Lincoln Filene Center at Tufts University and contains many of the methodological tools and procedures in the Center's Intergroup Relations Curriculum. Films, filmstrips, and transparencies focus upon the city, the state, and the United States and present to students many open-ended situations dealing with governing, intergroup relations, and issues affecting inner cities and human decision making. Discussion guides will accompany all the audio visuals in this series.

Skipper Learns A Lesson (9 1/2 minutes)
Anti-Defamation League

The Snowy Day (8 minutes)
Whistle For Willie (6 minutes)
Weston Woods

The Toymaker (15 minutes)
Anti-Defamation League

That's Where I'm At (17 minutes)
Abraham Krasker Memorial Film Library
Boston University
Boston, Massachusetts

c. Records

The Glory of Negro History. 1-12" 33 1/3 R.P.M. record. Narration by Langston Hughes. Voices by Ralph Bunche, Mary McLeod Bethune, and others. Record, $5.95; accompanying book Outstanding American Negroes, $3.50, from Educational Record Sales, 157 Chambers Street, New York, New York, 10007.

d. Social Studies Series

Basic Social Studies Discussion Pictures. Evanston, Illinois: Row, Peterson & Company, 1958. (Pictures and guidebook)

Buckley, Peter, and Hortense Jones. Holt Urban Social Studies Program. New York: Holt, Rinehart & Winston, Inc., 1965, 1966. Readers illustrated with photographs for primary-grade children in urban centers, focusing on the real-life problems of such children.

Wright, Betty Atwell. Urban Education Studies. New York: The John Day Company, Inc., 1965. A series of eight basic and six special city albums, with accompanying teachers' guide, which are made up of large black-and-white 18" x 18" photographs--usually of urban scenes and often of multi-ethnic composition. This series is a valuable source of open-ended pictures. The series is available from: The John Day Company, Inc., 62 West 45th Street, New York, New York, 10036.

C. Instructional Resource Centers

Anti-Defamation League of B'nai B'rith
315 Lexington Avenue
New York, New York, 10016

Association Instructional Materials
347 Madison Avenue
New York, New York, 10017

Atlantis Productions, Inc.
Thousand Oaks, California

Bailey Films & Filmstrips
6509 De Longpre Avenue
Hollywood, California, 90028

Brandon Films, Inc.
221 West 57th Street
New York, New York, 10019

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International Film Bureau, Inc.
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Chicago, Illinois, 60604

League of Women Voters
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Media and Methods
134 North 13th Street
Philadelphia, Pennsylvania, 19107
(published nine times a year, $3.00 per year)

McGraw-Hill Book Company
Text-Film Division
330 West 42nd Street
New York, New York, 10036

N.E.T. Film Service
Indiana University Audio-Visual Center
Bloomington, Indiana

Peter M. Robeck & Company, Inc.
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University of California Extension Media Center
2223 Fulton Street
Berkeley, California, 94720

Weston Woods
Weston, Connecticut

Warren Schloat Productions, Inc.
Palmer Lane West
Pleasantville, New York, 10570

Washington Tapes
Doubleday & Company, Inc.
Garden City, New York, 15530

Volume II

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1 See Bloom, Benjamin S., et.al., Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook I: Cognitive Domain (New York: David McKay Company, Inc., 1956; and Krathwohl, David, et. al.); Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain. (New York: David McKay Company, Inc., 1964).

II - B

1 See Gibson, John S., "The Process Approach to Political Science, " Chapter V of Riddle, Donald H. and Robert S. Cleary (eds.), Political Science in the Social Studies (Washington, D.C., National Council for the Social Studies 36th Yearbook, 1966).

2 See Dennis, Jack, A Study of the Role of the School in Political Socialization (Medford, Massachusetts: Lincoln Filene Center for Citizenship and Public Affairs, Tufts University, 1965, p. 4).

3 See Hess, Robert D., "Discussion of Political Socialization" in Harvard Educational Review, Summer, 1968, p. 531.

4 Ibid., p. 532.

II - C

1 We are particularly grateful to the important contributions of Dr. Joseph C. Grannis, Teachers College, Columbia University, to the development of the original "Lower Grade Unit" which appeared in Race and Culture in American Life, op. cit. That unit has been revised in the organization of the present Curriculum; however, many of the concepts

developed by Dr. Grannis and his working party of 1966 - 1967 are woven in the methodological tools and learning activities of the Curriculum presented in this volume.

II - E

Learning Activity #17

1 This paragraph and the questions which follow are taken from a study by Alice Miel, The Shortchanged Children of Suburbia (New York: Institute of Human Relations Press, The American Jewish Committee, 1967).

Learning Activity #18

2 Taken from the Statistical Abstract, 1967, p. 338. Percentages are for 1960-61.

3 Based on 1965 median income of family units ($6, 882).

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FINAL REPORT

Project No. 8-0197
Grant No. OEG-1-8-080197-001-057

THE DEVELOPMENT OF INSTRUCTIONAL MATERIALS AND TEACHING STRATEGIES ON RACE AND CULTURE IN AMERICAN LIFE

Volume III

John S. Gibson

December 1968

UD 007 885 - Vol. III

U. S. DEPARTMENT OF
HEALTH, EDUCATION, AND WELFARE

Office of Education
Bureau of Research

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Acknowledgments

The broad dimensions of this study reflect the dedication and expertise of many people. The Director of the Project is particularly indebted to the staff members of the Lincoln Filene Center who have had principal responsibility for the Intergroup Relations Curriculum--Miss Damaris Ames, Director of Elementary Studies; Miss Joyce E. Southard, Assistant Director of Elementary Studies; Mrs. Ann C. Chalmers, Administrative Assistant to the Director; Miss Sandra J. Saba, Executive Secretary; and Mrs. Jan Brown, Administrative Assistant to the Elementary Studies Program. Mr. Wyman Holmes, Director of the Division of Media Services; Dr. Bradbury Seasholes, Director of Political Studies; Miss Miriam C. Berry, Senior Editor; and Dr. William C. Kvaraceus, formerly Director of Youth Studies at the Center and currently Chairman of the Department of Education at Clark University, provided indispensable services in the development of the Intergroup Relations Curriculum. Miss Sandra Lee Malaguti, Mrs. Anthony DiIeso, Miss Pearl A. Castor, and Mrs. Virginia O'Neil gave superb secretarial services. Consultants to the Center whose professional expertise was of great value included Mrs. John Hilbert of the Newton (Massachusetts) school system, Miss Barbara Hafner of the Medford (Massachusetts) school system, and Mr. Major Morris of Education Development Center Resource Center, Roxbury (Massachusetts). Mrs. Hilbert has been a clinical teaching consultant to the Center for three years, and Miss Hafner's contributions to the units on the Indians and the Declaration of Independence were outstanding. Mr. Morris' photographic skills are well represented in this study, and he continues to make important additions to the instructional materials in the Curriculum.

Former members of the Center's staff played key roles in the development of the Curriculum. They include Miss Jane B. Benson, Mrs. Erik C. Esselstyn, Mrs. Douglas Dodds (formerly Miss Astrid Anderson), Miss Vivienne Frachtenberg, and Mrs. Stephen Morse. All were deeply involved in the Arlington (Massachusetts) and Providence (Rhode Island) inservice programs for teachers; and Mrs. Esselstyn, in particular, wrote a number of the learning activities set forth in Volume II of this study.

The work of former associates of the Center is reflected here. Dr. Joseph C. Grannis of Teachers College, Columbia University, chaired the primary level working party during academic 1966-1967 and was responsible for many of the concepts in the learning activities for the early grades presented in Volume II of the study. His associates in this group were Miss Helen Clark, Winchester (Massachusetts) school system; Miss Else Jaffe, Harvard Graduate School of Education; Mrs. Louise C. Smith, Harvard Graduate School of

Education; Miss Melissa Tillman, New School for Children, Boston; and Mrs. Doreen Wilkinson, Lesley-Ellis School, Lesley College, Cambridge, Massachusetts.

The work of the intermediate-grade level working party of academic 1966-1967 is also incorporated in this report. That group, headed by Dr. Gibson, was comprised of Mrs. Hilbert; Mrs. William Davidson and Mr. Frank Lyman of the Lexington (Massachusetts) school system; Mrs. Paul Reinhart, member of the faculty and supervisor for social studies interns, Lesley College, Cambridge; Miss Mary Lou Denning, Lowell (Massachusetts) school system; and Mrs. Bryant Rollins, Hilltop Day Care Center, Roxbury, Massachusetts, and presently at the Harvard Graduate School of Education, Cambridge, Massachusetts.

The Center is also most grateful to the many teachers and administrators of the Title I Project, Lowell, Massachusetts, for their contributions to the teaching of the Curriculum during the summer of 1967, and to the teachers who used the Curriculum in the Castle Square Project, Boston, in the summer of 1968. Dr. Lonnie Carton of the Department of Education, Tufts University, did an excellent job in coordinating this project. Dr. Helen J. Kenney and her associates, especially Mrs. Barbara Harris, conducted early evaluation studies on the Curriculum.

We acknowledge with gratitude the help of the teachers from the Arlington, Cambridge, Boston, Lexington, Medford, Newton, and Winchester (Massachusetts) school systems and the eighty Rhode Island teachers who, through in-service programs, provided vital feedback for advancing the Curriculum in so many respects.

Finally, the Center expresses its deep appreciation to those administration and faculty members of Tufts University who have provided assistance in many ways, and to the officers and members of the Board of Trustees of the Civic Education Foundation, and especially to the late Samuel Barron, Jr., and Albert W. Vanderhoof, for their support and guidance of the Lincoln Filene Center.

John S. Gibson, Director
Lincoln Filene Center for Citizenship
and Public Affairs
Tufts University
January, 1969

Preface

This is a report from the Lincoln Filene Center for Citizenship and Public Affairs, Tufts University, to the United States Office of Education on research and development of an intergroup relations curriculum for use in our nation's elementary schools. The research and development reported in this study were performed pursuant to a grant with the Office of Education, United States Department of Health, Education, and Welfare (No. OEG-1-8-080197-001-057). Contractors undertaking such projects under Government sponsorship are encouraged to express freely their professional judgment in the conduct of the project. Points of view or opinions stated do not, therefore, necessarily represent official Office of Education position or policy.

Section I of this study sets forth the background of the Lincoln Filene Center's research and development on the Intergroup Relations Curriculum, which has received support from the United States Office of Education and from private agencies since March, 1965. Section I follows, in general, the Office's specifications for final reports. These specifications call for an introductory section which should contain the problem of the study, background, related research, project objectives, method of project development, results, discussion, conclusions, implications, recommendations, and summary. Parts A and B of Section I include the problem of the study, background, related research, and project development. We have presented some general propositions about intergroup relations in the United States, some critiques of current educational processes in this area, and some basic recommendations to meet these critiques. Part B is presented at some length because of the significance of the problem at hand and because of the important findings we submit to the Office and the public. Part C includes project development, results, discussion, conclusions, implications, and recommendations. Part D is the summary of the Center's research and development of the Intergroup Relations Curriculum.

This study, in effect, reports the continuation of the Center's curriculum improvement project on race and culture in American life. Previous studies which have been submitted to the Office under this project are cited in Part A, Section I. The present phase of the project began on January 17, 1968, and terminated on September 30, 1968. During that phase, the Lincoln Filene Center was asked to refine, modify, and supplement the instructional units and teaching strategies for intergroup relations education which were contained in previous reports. Section II of this study contains these refinements, modifications, and supplements. Section II, therefore, is the Center's Intergroup

Relations Curriculum as it stands in the fall of 1968. Section III of the study presents an accounting of inservice education for the Curriculum, evaluation, and dissemination procedures. Citations from the three sections are set forth at the end of the study. The contents of the total study reflect the organization of the report. This preface and the table of contents are included in each of the three volumes of this report. Various sections and parts of the study are numbered sequentially in the upper right-hand corner of each page, while the total study is sequentially paginated at the bottom center of each page.

The Lincoln Filene Center is continuing its research, development, inservice programs, and evaluation with respect to the Intergroup Relations Curriculum. Therefore, the entire program set forth in this report is provisional in nature and not designed for commercial publication. The Center is publishing the total study under its own copyright so that distribution of this study may be assured by processes other than the Educational Resources Information Center.

John S. Gibson
Lincoln Filene Center for Citizenship
and Public Affairs
Tufts University
December, 1968

III

Implementation and Evaluation of the Intergroup Relations Curriculum

This section of the study is concerned with the inservice programs based upon the Curriculum, the evaluation problems and instruments, and the means by which the Center has, to date, disseminated the Curriculum's research, materials, teaching strategies, and other findings. Finally, we set forth some present and future plans for the Curriculum.

III - A

Teaching the Intergroup Relations Curriculum

In the Center's report to the United States Office of Education dated October, 1967 (Gibson, Race and Culture in American Life, op. cit.), considerable attention was focused on how the Center's staff and its clinical teaching consultants taught the emerging Curriculum in a number of schools in the Greater Boston area. A report on teaching the Curriculum in the summer, 1967, Title I Project in Lowell, Massachusetts, was also presented. At that time, the Office commissioned the Center to develop pilot materials at the primary and intermediate levels and to teach them on a provisional basis in different kinds of school systems. The feedback we received from these teaching experiences was carefully evaluated, and many promising designs for the emerging Curriculum were collected. The phase of the project covered in this present report dealt with expanding the total program, modifying some of its parts, adding audio-visual materials, and reaching more students through the training of elementary school teachers.

The Center feels that it has met its responsibilities for Curriculum expansion and refinement, and the changes and additions are reflected in the Curriculum reported in Section II of this study. Furthermore, we made a major revision by expanding the primary and intermediate sectors of the Curriculum into a program which can be used in all elementary school grades.

Clearly, however, the Center staff and the clinical teaching consultants could not continue to teach the Curriculum on such a limited basis. If the Curriculum was to have any genuine multiplier effect, it would be necessary to launch a number of inservice programs for teachers and equip them to teach the Curriculum. This has been one of our major activities in the period between the end of the last phase of the project (September, 1967) and the termination of the present phase (October, 1968). This part of Section III is, therefore, an accounting of the Center's various inservice programs for teachers in intergroup relations education.

Although the phase of the project covered by this report did not receive Federal funding until mid-January, 1968, the Center staff began earlier to organize procedures for its inservice programs. In the fall of 1967, Miss Anderson and Mrs. Esselstyn began working with Miss Alice H. Haveles, a fourth-grade teacher at the Stratton School in Arlington (Massachusetts) in teaching the Curriculum and, in particular, in developing new learning activities. Many of these activities are included in Section II of this study. Because the Center had planned to sponsor an inservice program for Arlington elementary school teachers in the spring of 1968, it seemed particularly appropriate that this initial inclass project with Miss Haveles should take place.

From January through December, 1968, the Center has sponsored six inservice programs based on the Curriculum. Approximately 350 elementary school teachers and administrators have attended these sessions, and they, in turn, teach approximately 8,500 elementary school students. Because the Center has stipulated that teachers in its inservice programs must teach the Curriculum to their students, it is reasonable to say that the Curriculum has reached, in one manner or another, about 8,000 students.

The Center has a fairly good idea of the successes and failures of its six inservice programs, and we report on this matter below. It would be ideal if we could know what did or did not happen to students as a result of this effort. A very small staff and inadequacies of evaluation programs and instruments make it virtually impossible to find out what impact the Curriculum had upon the students it reached. (See Part B of Section III.) We do have impressionistic feedback which is very positive, and judging from our evaluation of teaching the Curriculum in previous years, we have confidence that our efforts have met with some success. One of our major projections for 1969 is to put much more emphasis on student evaluation.

We turn, now, to an accounting of our six inservice programs. The first segment deals with inservice programs in Arlington, Massachusetts, and in Rhode Island from January through May, 1968, followed by an appraisal of our programs in Boston, Winchester, and Cambridge, Massachusetts, and our December institute for teachers from the nine northeastern states. Various appendices pertaining to these institutes are at the end of this part of Section III.

1. Inservice Programs, Spring, 1968

The Center conducted a fifteen-session institute for all (170) elementary teachers and administrators of the Arlington, Massachusetts, school system from January through May, 1968, and a ten-session institute for 80 elementary school teachers and administrators from Rhode Island school systems from February through May, 1968. The Arlington institute was officially endorsed by the Arlington Public Schools, and the Rhode Island program was sponsored by the Rhode Island Department of Education. All Arlington teachers and administrators were required to attend their institute, but the Rhode Island group participated on a voluntary basis. The Arlington program was held at the Stratton School in that city, while the Rhode Island institute took place at the Flynn School, Providence.

The design of both institutes was basically the same. The Arlington participants met each Wednesday afternoon for an hour and a half, while the Rhode Island group met each Thursday afternoon for an hour and three quarters. The main objectives of the Center at both institutes were the following: to familiarize the participants with the Curriculum (purposes, organization, content, methodology, etc.); to encourage the participants to examine their own sensitivities and attitudes concerning people who are different from them; to demonstrate the necessity for teachers to use the inductive approach in teaching so that students may engage in discovery and inquiry while advancing toward the objectives of the Curriculum; and to acquaint the teachers with a variety of instructional resources which can be used effectively in the teaching and learning about intergroup relations.

All participants received a copy of the Curriculum report (Race and Culture in American Life). A pre-audit dealing with many kinds of questions was given. Introductory sessions conducted by Dr. Gibson touched upon the need for effective intergroup relations education in the schools, the background of the Curriculum, and a description of the Curriculum, with frequent references to Race and Culture. Films dealing with prejudice were shown (especially "Where Is Prejudice?"), and discussions revolved around the problem of prejudice in adults and children. After the fourth or fifth session, teachers were asked to teach the parts of the Curriculum most relevant to their classrooms and to discuss at the next session what happened in their classes. Small-group discussions were then held each week for these feedback sessions. Both institutes heard guest lecturers on occasion. Many films and other instructional resources were displayed. Concluding sessions were occupied with review and summary, as well as evaluation. What happened? By means of the pre-audits, much information was collected from the teachers with respect to grade levels at which they taught, their impressions about prejudice among their students, things they felt they needed for effective teaching about intergroup relations, and so on. (The pre-audit for institutes has constantly been improved. The most recent pre-audit, the one given for the December, 1968, seminar, is Appendix A to this section of the study.) The post-audits gave the Center the direct and critical observations of the participants. This evaluation, in addition to the Center's critiques, reveals a general pattern.

The Center felt that the two groups of participants in the spring of 1968, especially those from Arlington, were confused as to the basic purpose of the institute. Many teachers were surprised that the institute was totally devoted to intergroup relations; they had expected it to encompass the "new" social studies. This indicated that the understandings reached at between the Center and the sponsoring authorities as to the nature of the institutes were not communicated to the teachers as clearly as they might have been. With respect to the teachers, the Center felt that many were genuinely resistant to inductive methodology and that about one third appeared to have a low expectation of their students' response to inductive teaching or little understanding of the basic issues presented in the Curriculum. The Arlington group was too large for effective communication between Center staff and participants. The lack of responsiveness in group-discussion sessions by about 70% of the participants in both Arlington and Rhode Island indicated that teachers either were afraid to discuss the Curriculum and associated problems, were embarrased that they were not doing more between institute sessions, or were "turned off." It was also our impression that the majority of participants really were doing nothing between the sessions and, in particular, did not read the Race and Culture book or give much thought to the program until the actual meeting hours.

The post-audits from the participants confirmed many of these observations by the Center's staff. Most of the teachers agreed that it was difficult to teach the Curriculum and to respond in the feedback group discussions. They wanted more demonstration lessons, and they said that scheduling difficulties made it impossible to introduce the Curriculum at that time. With respect to the small-group discussions, many teachers said that the discussion leaders did not do an effective job. (In Arlington, local teachers without Center briefing were discussion leaders, while Center staff led the discussions in Providence.) A number of Arlington teachers felt somewhat inhibited by the presence of members of the administrative staff (some of whom were not generally supportive of the institute). Rhode Island teachers came from all kinds of school systems. Some expected lessons on integration of schools, while some others had minority problems which were not well covered in the Curriculum.

From all of this, it might appear that the two institutes were not generally successful. This is not the case. On the positive side of the ledger, the Center received much excellent feedback on a personal basis from many participants; and there was some fine reporting in the group sessions at both institutes, irrespective of the fact that this came from only about 30% of the participants. (We must assume that many teachers are reluctant to tell others of their successes or failures in introducing a new curriculum.) Of greater importance, 47% of the Rhode Island teachers and 72% of the Arlington teachers reported in the post-audit that because of their participation in the institutes, they were much more aware of their own sensitivities and of the problems of intergroup relations in the United States. In the post-audit, 66% of the Rhode Island participants and 75% of the Arlington participants stated that they intended to revise their curriculum and introduce Center and other materials in developing a program in intergroup relations education. Of course, we do not know the extent to which this actually has been the case and in what respects curriculum change has taken place. We do have such information on a casual basis; however, we cannot supply hard data on this point.

The Center did learn very much from the criticisms of the institutes which were offered by its own staff and by the participants. We were encouraged by the anonymous reporting of change and of intention to introduce new programming in inter-intergroup relations education. We were elated at much of the positive feedback during the institutes, although somewhat discouraged by the negative factors mentioned above. These points were taken into consideration in the organization of the next phase of the institutes, to which we now turn.

2. Inservice Programs, Summer and Fall, 1968

a. The Castle Square Project

This was a Tufts summer (1968) project in inner-city Boston for some 50 students in the intermediate grades. The Curriculum was used in the midst of a summer activity program which took place in a storefront. The four teachers of the heterogeneous group of young people were from the Boston school system, and they had almost no instruction in the use of the Curriculum aside from the materials and guidance contained in the book, Race and Culture in American Life. There was no firm evaluation. Impressions were that most of the students responded well to the limited parts of the Curriculum to which they were exposed; and Mr. Albert Pierce of the Center's staff, who was associate director of the project, recommended that this approach be used again in an inner-city program. He stressed, however, the need for better preparation of the teachers and a better relationship between the curricular and noncurricular aspects of such a summer program. He also felt that some suburban students should be involved in this kind of inner-city program.

b. Winchester Institute

The Center, in cooperation with the Winchester Public Schools, planned eight two-hour sessions for Winchester elementary school teachers. About 20 Winchester teachers volunteered for the program, which met at the Center every Wednesday afternoon in October and November, 1968. The design and objectives of the program were basically the same as the institutes held in the spring of 1968 in Arlington and Rhode Island; but there were different features and combinations which made the Winchester institute much more of a success than those held in the spring.

In the first place, we profited greatly from the critiques of the spring seminars, a point which soon will be evident. Secondly, we had a much improved and more refined Curriculum. The changes and modifications of the spring and summer, many of which were the result of feedback from the spring institutes, gave us instructional materials and teaching strategies which--to put the matter quite simply--were better. In the third place, we had teachers from one school system who had volunteered--or who wanted--to come. We made it quite clear that they would be expected to teach the Curriculum and to report their experiences, but this gave a note of informality to the proceedings. We had a small group which came to the Lincoln Filene Center once a week. Although they were with us after a full teaching day, they were relaxed, and so were we. The Center staff found that weekly trips to Arlington and Rhode Island were taxing, especially when we took with us our resources, films, and other Curriculum artifacts. Having the institute in our own building did seem to make a significant difference. A resumé of the evaluation of the Winchester institute speaks for itself (Appendix B to this section of the study).

It should be added that the geographical proximity of Winchester enabled members of the Center's staff to visit some of the schools where the Curriculum was taught and thus to observe, obtain feedback for Curriculum improvement, develop evaluation reports for discussion among members of the Center's staff, and advise the teachers where and when such advice seemed to be appropriate. The Winchester teachers also could draw upon the Center's library of instructional resources in intergroup relations, and thus this relationship, which, of course, continues, appears to be profitable to both the Center and the Winchester teachers.

c. Cambridge Institute

In September, 1968, the Center was requested by the Cambridge (Massachusetts) Public Schools to organize an institute for teachers from that system who were interested in the program. Because of scheduling problems, it was decided that three three-hour sessions would be the best basis of organization. Again, this was a different approach from previous seminars; however, the Center then and now seeks to find the most effective ways of organizing institutes for teachers. The three sessions were held on October 21, 22, and 28, 1968, at the Houghton School in Cambridge, and 33 elementary school teachers attended. During these nine hours, the Center staff sought to present the most outstanding features of its previous institutes. Curriculum background and explanation, sensitivity orientation, instructional resources, and open discussion marked the first two sessions, while the first half of the third session was devoted to feedback. The second half was review, summary, and evaluation.

The principal difficulty with the Cambridge program was it was too brief. More time than nine hours is needed to bring the Curriculum to teachers. Also, the Center's supply of materials on the Curriculum was quite short and the Cambridge group could not therefore grasp the basic structure and content of the Curriculum. Nevertheless, a genuine start has been made in the Cambridge schools, and the Center will continue its work with some of the elementary school teachers there.

d. December Seminar

In the fall of 1968, it became abundantly clear to the Center that it was necessary to develop a new format for its institutes. It is impossible to sponsor institutes for individual school systems, given the vast number of such systems requesting assistance and the problems of staff travel and other details pertaining to the organization of inservice programs. Therefore, the Center conceived the idea of sponsoring an intensive three-day seminar for systems which sought Center assistance in inservice education in intergroup relations education. A seminar was planned for December 4th, 5th, and 6th, to be held at the Center, and information about this program was circulated among the members of the Coordinating Council of the Northeastern States Citizenship Project and school systems in those nine states which had requested assistance from the Center. Again, the Center stated that it expected participating systems to use the Curriculum and report to the Center the manner in which the Curriculum was used. We also requested, in general, that each system be represented by two teachers and one administrator.

The schedule for this program is set forth in Appendix C to this part of Section III. The listing of participants is Appendix D. The seminar's pre-audit is Appendix A (based upon experiences of previous pre-audits), and the evaluation, or post-audit, is Appendix E. A resumé of the evaluation is Appendix F, and the Center feels that this evaluation (anonymous, of course) reflects steady progress in our attempts to provide a multiplier effect for the Curriculum.

The December seminar was a success. The participants were congenial and spoke up with respect to a number of problems in the realm of education in intergroup relations. The refined Curriculum was available, and some new films were shown which had a significant impact in the area of "sensitivity orientation." We feel that the schedule and evaluation speak for themselves. In the organization and presentation of the December seminar, we drew upon the best feedback from previous institutes, and we are drawing upon the positive and negative evaluation of this seminar in the planning of our inservice programs for 1969.

e. Other Teaching Programs

The Curriculum was taught in academic 1967-68 and in the fall of 1968 by Center clinical teaching consultants in a number of school systems. In particular, it continued to be an integral part of the work of Mrs. John Hilbert in the Newton (Massachusetts) Public Schools, Miss Barbara Hafner in the Medford (Massachusetts) Public Schools, and Mrs. Barbara Anderson in Lexington (Massachusetts). Mrs. Hilbert was a consultant for the Winchester institute; and Miss Hafner introduced many modifications and refinements in the intermediate units on American Indians and The Declaration of Independence.

More than 2,000 copies of Race and Culture in American Life have been distributed by the Center since October, 1967; and we are familiar with the work of many teachers throughout the United States in using the Curriculum in their schools. Some were frustrated by having gone through the Curriculum without having any additional materials to use. One letter among many from teachers was from Mr. J.G. Dorrance of the Maumee Valley Country Day School of Maumee, Ohio, who wrote in September 19, 1967:

> My fourth graders are literally eating up this material. They love it. Within two weeks, we will have completed the material so far presented. Please send me the follow-up material as soon as possible--I have an enthusiastic class with nowhere to go. . . .

Hopefully, the Curriculum presented in Section II of this study will provide Mr. Dorrance and other teachers who are using it with many materials to carry on this important work.

3. Inservice Education: An Overview

We have stressed repeatedly in this study the need for the enlightened and sensitive teacher who, through inductive methodology, can lead students toward desirable objectives for education in democratic intergroup relations. We have not addressed ourselves sufficiently to meeting this need through preservice education, although we fully expect that this will be one of our major thrusts for 1969.

Our principal concern this past year has been the development of different kinds of inservice programs in order that we may learn from experimentation and that we may develop truly effective inservice institutes in intergroup relations education. We believe that we have learned a great deal and that the programs we shall sponsor in 1969 will reflect this experience. An overview statement on this matter is as follows:

We will continue to use the Curriculum as the basis for inservice education. We feel that teachers will learn by using the Curriculum and that responses from students will also add greatly to teacher education. This is particularly true if and when the teacher feels "comfortable" in teaching about intergroup relations in the classroom. We would vastly prefer to work with teachers who want to learn about the teaching-learning process in intergroup relations. Teachers who are obliged to participate in institutes generally are resentful and even hostile, and their attitudes are damaging to their colleagues who are eager to learn and participate as well as to their students. We found this definitely to be the case in the Arlington program, and we have not conducted an institute since that time which includes teachers who are required to take the program.

We are convinced that our inservice programs, especially the more recent ones, can have a very positive impact on participants. We know of many cases of fine multiplier effects of our programs, and significant things are happening in school systems because of the work of our teacher-participants when they return to their schools. Two teachers who were with us in December, 1968, from the Westwood (Massachusetts) Public Schools launched an inservice program in Westwood that appears to be having fine results. They felt perfectly competent in carrying on their program without further assistance from the Lincoln Filene Center, and this is exactly what we hoped for in sponsoring this institute. Mrs. Philip Carter and Mrs. Jean Hicks of the Campus School, State University College, New Paltz, New York--both participants in the December seminar--will use the Curriculum in their preservice work and in model programs at New Paltz. These are only a few examples among many.

Mrs. Barbara Anderson of the Lexington (Massachusetts) school system has provided us with an excellent example of how a single teacher can organize an inservice program in one school system and use the Curriculum with other teachers in a multiplier effect without Center assistance. She has, of course, the support of a superb administrator, Dr. Rudolph Fobert, Superintendent of the Lexington Public Schools. The same is true of Miss Claire Halverson of the Winchester (Massachusetts) Public Schools and her superintendent, Dr. Donald Klemer. Miss Halverson and her associates have improvised upon the Curriculum in many ways (as presented in Section II of this study), and when we see enterprising teachers engaging in innovative practices and employing the Curriculum in ways we did not anticipate (but ways we fully endorse!), we are convinced that our instructional program has the flexibility and basic integrity to be employed in many kinds of schools.

In brief, we have learned much from our institutes, and we shall use this experience to provide even better inservice programs in 1969. We have used all kinds of feedback to improve the Curriculum as well, and we feel that as we proceed with our research and development, the Curriculum will be all the more effective in meeting the clear and present need for advancing democratic intergroup relations through the processes of education.

Appendix A

Pre-audit for the December Seminar

THE LINCOLN FILENE CENTER FOR CITIZENSHIP AND PUBLIC AFFAIRS

Tufts University
Medford, Massachusetts 02155

Seminar on a Curriculum on Intergroup Relations

December 4, 1968

1. What grade level do you teach?______________

For questions 2-7, please place the appropriate number beside each item indicating the degree from 0 to 3.

3 - a great deal
1 - not much

2 - somewhat
0 - not at all

2. To what degree do you think issues in American society revolving around racial and cultural diversity touch the lives of elementary-age children in the community where you teach? ________

3. To what degree do you think children at the age level you teach are aware of:

   a. Skin-color differences ______

   b. religious differences ______

   c. ethnic (nationality, cultural) differences ______

4. To what degree to you think children at the age level you teach are prejudiced regarding:

   a. skin-color differences ______

   b. religious differences ______

   c. ethnic differences ______

5. To what extent do your instructional materials really reflect the racial and cultural diversity in American life? ______

6. How much do you feel such "balanced" instructional materials contribute toward your students' better understanding and appreciation of democratic human relations? ______

7. To what extent do you feel your students are influenced by their parents in their attitudes toward people different from them? ______

******

8. Has there ever been discussion of these differences in your classroom? In what context?

9. Do you think such topics as race, culture, and ethnic origins should be freely discussed in the classroom?

10. Would you have any hesitations about doing so? If so, why?

11. How do you think your pupils would react to such discussions?

Appendix B

Evaluation of the Winchester Seminar

WINCHESTER EVALUATION

	quite poor	poor	satisfactory	good	quite good
I. Seminar as a whole					
a. planning		1	5	6	2
b. content			3	7	4
c. materials		2	1	9	2
d. ideas			1	6	7
II. Film "Where is Prejudice?"				2	11
III. Discussion of film "Where is Prejudice?"		1	2	6	3
IV. Film of Dr. Thomas Pettigrew's lecture on "The Nature of Prejudice"	1	1	5	2	4
V. Film "Democratic Human Relations"	1	3	4	3	1
VI. Film "I Wonder Why ..." and audiotape of teacher leading class discussion of it		1	2	3	8
VII. Film "Portrait of a Disadvantaged Child: Tommy Knight"			1	5	8
VIII. Filmstrip "Jerry Lives in Harlem"			3	5	6
IX. Filmstrip "Anthony Lives in Watts"		1	6	3	3
X. Experiences in teaching IRC		1	2	3	4
XI. Feedback sessions			1	6	7

XII. Did you find that use of the curriculum changed any of your attitudes?

Most of the teachers felt that, in fact, the seminar had changed their attitudes; and those who answered negatively admitted that they were at least more aware of them.

XIII. Did use of the curriculum in any way change your perceptions of the children's attitudes toward intergroup (and interpersonal) relations?

The teachers, on the whole, found that the children were more aware than they had thought, except for one who found them to be less aware.

XIV. Do you think the children's attitudes were affected in some way by the curriculum?

The children seemed to become more comfortable, tolerant, and aware after the curriculum was taught. The teachers who had answered negatively felt that they needed more time and more materials before they would see any significant change.

XV. Which activities did you find most useful and/or successful?

"I Wonder Why. . ." seemed the most popular with the Winchester group. The "is, feels, does, has" learning activity also seemed quite successful.

XVI. How would you suggest that we might improve the format of the Seminar?

Almost all of the teachers suggested that the seminar be lengthened--perhaps have a few meetings in the fall with a follow-up in the spring. Black teachers should be invited to attend, and bibliographies should be handed out at the first session. It was also suggested that the teachers sit in circles rather than rows for the purpose of discussion.

Appendix C

Schedule for the December Seminar

The Lincoln Filene Center for Citizenship and Public Affairs

Tufts University
Medford, Massachusetts 02155

SCHEDULE

Seminar on the Intergroup Relations Curriculum

December 4, 5, and 6, 1968

The Paul Simons - Lt. Gutman Foundation of the Temple Israel Brotherhood extended generous support to this Seminar in honor of the late Samuel Barron, Jr., a founder and cherished friend of the Lincoln Filene Center.

The Lincoln Filene Center for Citizenship and Public Affairs

Tufts University
Medford, Massachusetts 02155

SCHEDULE

Seminar on the Intergroup Relations Curriculum

December 4, 5, and 6, 1968

Wednesday, December 4, 1968

9:00 a.m. - 9:30 a.m.	A. Registration	Lincoln Filene Center Foyer
9:30 a.m. - 10:30 a.m.	B. Background of the Intergroup Relations Curriculum (IRC) 1. Center Programs in Intergroup Relations 2. The Need for the Curriculum	Lincoln Filene Center, Room 201
	C. Questionnaire (Pre-audit)	
10:30 a.m. - 10:45 a.m.	Coffee	Lincoln Filene Center Foyer
10:45 a.m. - 12:30 p.m.	D. "Where is Prejudice?" (film) followed by discussion in small groups	Lincoln Filene Center, Room 101
12:30 p.m. - 1:45 p.m.	Luncheon	MacPhie Dining Hall
1:45 p.m. - 2:15 p.m.	E. Intergroup Relations Curriculum 1. Goals of the IRC 2. Research and development of the IRC to present	Lincoln Filene Center, Room 201

2:15 p.m. - 3:00 p.m.	F. Overview of the Structure of the IRC	
	G. Explanation of the Governing Process (GP) as the Conceptual Framework	
3:00 p.m. - 3:15 p.m.	Coffee	Lincoln Filene Center Foyer
3:15 p.m. - 4:00 p.m.	H. Film on teaching the Governing Process and discussion	Lincoln Filene Center, Room 101
4:00 p.m. - 5:00 p.m.	I. Plenary Discussion Distribution of Materials	

Thursday,

December 5, 1968

9:00 a.m. - 9:30 a.m.	A. Explanation of Interchange from GP to Similarities and Differences	Lincoln Filene Center, Room 201
9:30 a.m. - 10:00 a.m.	B. Tape of GP and Sameness and Difference	
10:00 a.m. - 10:30 a.m.	C. Discussion of Reaction to GP materials and tape	
10:30 a.m. - 10:45 a.m.	Coffee	Lincoln Filene Center Foyer
10:45 a.m. - 11:15 a.m.	D. Discussion and distribution of learning activities	Lincoln Filene Center, Room 101
11:15 a.m. - 12:00 noon	E. "I Wonder Why..." (film) tape and discussion	
12:00 noon - 1:30 p.m.	Luncheon	MacPhie Dining Hall

1:30 p.m. - 2:00 p.m.	F. "Jerry Lives in Harlem" (filmstrip) and discussion	Lincoln Filene Center, Room 101
2:00 p.m. - 2:45 p.m.	G. "Something That's Real" (film) and discussion	
2:45 p.m. - 3:30 p.m.	H. Introduction of Interactions Material and discussion	
3:30 p.m. - 3:45 p.m.	Coffee	Lincoln Filene Center Foyer
3:45 p.m. - 4:15 p.m.	I. Introduction of Methodological Tool of Ideal and Reality	Lincoln Filene Center, Room 101
4:15 p.m. - 4:45 p.m.	J. "Andy Lives in Watts" (filmstrip)	
4:45 p.m. - 5:00 p.m.	K. Plenary Discussion	

Friday,

December 6, 1968

9:00 a.m. - 9:30 a.m.	A. Introduction of Methodological Tool of Here and Now	Lincoln Filene Center, Room 201
9:30 a.m. - 10:00 a.m.	B. "Portrait of the Inner City" (film) and discussion	Lincoln Filene Center, Room 101
10:00 a.m. - 10:15 a.m.	Coffee	Lincoln Filene Center Foyer
10:15 a.m. - 10:45 a.m.	C. Presentation of Units and discussion 1. American Indians 2. Declaration of Independence	Lincoln Filene Center, Room 101

10:45 a.m. - 12:00 noon	D. Materials and Methods and discussion	
12:00 noon - 1:30 p.m.	Luncheon	MacPhie Dining Hall
1:30 p.m. - 1:45 p.m.	E. Evaluation questionnaire (Post-audit)	Lincoln Filene Center, Room 101
1:45 p.m. - 5:00 p.m.	F. Discussion of teaching the Curriculum and clinical relations with the Center	

Appendix D

Roster of the Participants
at the
December Seminar

THE LINCOLN FILENE CENTER FOR CITIZENSHIP AND PUBLIC AFFAIRS

Tufts University
Medford, Massachusetts 02155

Roster of Participants

in
Seminar of the Intergroup Relations Curriculum

December 4, 5, and 6, 1968

Mrs. Dorothy Albiser
Project Assistant
Title III Demonstration Center
St. Johnsbury, Vermont

Mrs. Barbara Anderson
Third and Fourth Grade teacher
Estabrook School
Lexington, Massachusetts

Mr. Edwin L. Borsari
Assistant Principal and
Fourth Grade teacher
Kingston Elementary School
Kingston, Massachusetts

Mrs. Philip Carter
The Campus School
State University College
New Paltz, New York

Mr. Rick Coughlin
Social Studies teacher
Marcia Buker School
Richmond, Maine

Miss Dorothy A. Dakin
Third Grade teacher
Center Elementary School
Bedford, Massachusetts

Mrs. Doris Demick
Project Director
Title III Demonstration Center
St. Johnsbury, Vermont

Mr. J. Barry Donovan
Fifth Grade teacher
Osgood School
Medford, Massachusetts

Mr. Bob Flaherty
State Department of
Education
Boston, Massachusetts

Mrs. Phyllis K. Francis
Fourth Grade teacher
Deerfield Elementary School
Westwood, Massachusetts

Mr. George Fuller
Elementary Supervisor
Orleans-Essex No.
Supervisory Union
Newport, Vermont

Miss Barbara Hafner
Fifth Grade teacher
Columbus School
Medford, Massachusetts

Mrs. Marjorie Ham
Social Studies teacher
Marcia Buker School
Richmond, Maine

Mrs. Jean Hicks
The Campus School
State University College
New Paltz, New York

Mr. Robert Horan
Principal
Maynard School
Manchester, New Hampshire

Mrs. Mary Huse
Fifth Grade teacher
Brooks Elementary School
Medford, Massachusetts

Mr. John Karakostas
Education Director
Model City Agency
Manchester, New Hampshire

Mr. Albert W. Kimball, Jr.
Fifth Grade teacher
Foster School
Hingham, Massachusetts

Miss Elaine Kulpa
Third Grade teacher
Foster School
Hingham, Massachusetts

Miss Suzanne Manners
Elementary School teacher
Ada B. Cheston School
Easton, Pennsylvania

Mr. Henry J. McLaughlin
Assistant Superintendent of
Elementary Schools
88 Lowell Street
Manchester, New Hampshire

Miss Anne M. Neyhart
Elementary School teacher
Centennial School
Easton, Pennsylvania

Miss Mary B. Pender
Third and Fourth Grade teacher
Downey School
Westwood, Massachusetts

Mrs. Judith Perry
Sixth Grade teacher
Lt. Job Lane School
Bedford, Massachusetts

Mr. Edwin Peterson
Principal
Sixth Grade teacher
Chairman of Social Studies
Plympton Elementary School
Plympton, Massachusetts

Mrs. Pearl Rentschler
Elementary Principal
West Ward Schools
Easton, Pennsylvania

Mr. Eldon B. Rosenberger
Principal
Foster School
Hingham, Massachusetts

Mrs. Alma Swiriduk
Fifth Grade teacher
North Pembroke Elementary
School
Pembroke, Massachusetts

Mr. William Terris
Principal
Hancock School
Lexington, Massachusetts

Mr. Don Torres
State Department of Education
Boston, Massachusetts

Mother Ursula
St. Clare School
61 Park Avenue
Woonsocket, Rhode Island

Miss Mikki Wenig
Elementary School teacher
Tufts Road School
Winchester, Massachusetts

Miss Anne Wright
Fourth Grade teacher
Nathaniel Page School
Bedford, Massachusetts

Mr. William L. York
Curriculum Supervisor
Marcia Buker School
Richmond, Maine

Appendix E

Evaluation Questionnaire (Post-audit)
for the
December Seminar

THE LINCOLN FILENE CENTER FOR CITIZENSHIP AND PUBLIC AFFAIRS

Tufts University
Medford, Massachusetts 02155

6 December 1968

Evaluation of the Seminar on the Intergroup Relations Curriculum

Note:

Please respond to questions 1-15 with a number from 1 to 5. The rating scale is as follows:

1. "quite poor" -- of no use to me
2. "poor" -- but may be of some value to me
3. "satisfactory" -- gave me something to think about
4. "good" -- gave me new ideas, can be adapted to my teaching, helps me quite a bit
5. "quite good" -- of great value to my thinking and teaching, a major contribution to my profession

1. The Seminar as a whole -- its
    - a. planning ____________
    - b. content ____________
    - c. materials ____________
    - d. ideas ____________
2. The film "Where Is Prejudice?" ____________
3. Discussion of "Where Is Prejudice?" ____________
4. The Governing Process as the conceptual framework for the Intergroup Relations Curriculum ____________
5. The film of Dr. Gibson teaching the Governing Process ("Democratic Human Relations") ____________

6. Tape of a class discussion of the Governing Process, sameness, and difference __________

7. The Learning Activities __________

8. The film "I Wonder Why..." __________

9. Tape of a class discussion of "I Wonder Why..." __________

10. The filmstrip "Jerry Lives in Harlem" __________

11. The film "Something That's Real" __________

12. The filmstrip "Anthony Lives In Watts" __________

13. The film "Portrait of a Disadvantaged Child: Tommy Knight" __________

14. American Indians Unit __________

15. Declaration of Independence Unit __________

***

16. Do you feel that the Seminar has changed any of your attitudes? If so, how?

17. Which of the suggested lessons, activities, units, films, etc., would you expect to be the most useful and/or successful with your pupils? Why?

Which would you expect to be the least useful and/or successful? Why?

18. How would you suggest that we might improve the format of the Seminar?

19. What areas treated in the Seminar do you think should receive greater stress in the future?

20. What areas treated in the Seminar do you think merit less time than they were given?

Appendix F

Evaluation of the December Seminar

DECEMBER SEMINAR EVALUATION

	quite good	poor	satisfactory	good	quite good
I. Seminar as a whole					
a. planning			1	8	16
b. content			1	7	17
c. materials			2	7	16
d. ideas				5	20
II. Film "Where is Prejudice?"			1	10	14
III. Discussion of above			9	8	7
IV. Governing Process as the conceptual framework			1	9	14
V. Film "Democratic Human Relations"	3	3	7	7	3
VI. Tape of classroom discussion of governing process, sameness, and difference			2	14	8
VII. The Learning Activities			2	9	12
VIII. Film "I Wonder Why. . . "			4	11	9
IX. Tape of classroom discussion of above			6	13	5
X. Filmstrip "Jerry Lives in Harlem"			7	10	7
XI. Film "Something That's Real"			2	5	17
XII. Filmstrip "Anthony Lives in Watts"		1	11	8	4
XIII. Film "Portrait of a Disadvantaged Child: Tommy Knight"		1	1	11	11
XIV. American Indians Unit			4	9	9
XV. Declaration of Independence Unit				7	14

XVI. Do you feel that the Seminar has changed any of your attitudes? If so, how?

68% felt the seminar had definitely changed their attitudes; 4% thought attitudes had changed somewhat; 16% reported no significant change; while 12% weren't sure whether any change had taken place.

XVII. Which of the suggested lessons, activities, units, films, etc., would you expect to be the most useful and/or successful with your pupils? Why? Which would you expect to be the least useful and/or successful? Why?

Half the teachers cited "I Wonder Why..." as likely to be particularly useful and/or successful with their pupils. A third singled out use of the governing process concept for praise. Three teachers thought the Warren Schloat filmstrips might be potentially harmful. One teacher thought the use of inductive teaching methods would not work in his situation, while another commented that the methodology was a more significant contribution of the program than the materials.

XVIII. Suggestions for improving the format of the Seminar

A. Have materials distributed for reading in advance.
B. Have small groups for discussion.
C. Have more time for discussion.
D. Have as wide a representation of ethnic groups as possible.
E. Have a follow-up seminar in the spring.
F. Provide a list of additional materials available.
G. End the sessions around 3 p.m.

XIX. What areas treated in the Seminar do you think should receive greater stress in the future?

Teachers felt more emphasis should be placed on ways of helping them to use inductive teaching methods and that more examples of the use of the governing process could be given. A few suggested role playing, going over the learning activities as students.

XX. What areas treated in the Seminar do you think merit less time than they were given?

Quite a few teachers felt that too much emphasis was placed on Negroes as an ethnic group.

III - B

Evaluation and the Intergroup Relations Curriculum

Generally speaking, the phase of the project covered in this report was not concerned with evaluating student progress toward desirable behavioral objectives for education in intergroup relations. In the Center's 1967 study, Race and Culture in American Life, much attention was focused on evaluation. (See Part IV of Gibson's 1967 report to the Office of Education, op. cit.) This is by no means to say that the Center is not presently concerned with evaluation of students who have participated in one manner or another in the Curriculum. It is absolutely imperative to evaluate the affective development of the child toward specified objectives. We have encountered many difficulties in designing valid evaluation instruments, and we share with others some of the problems inherent in this area.

> An attitude is an expression, by word or deed, of an individual's reaction toward or feeling about a person, a thing, or a situation. Attitudes may not be measured directly but may be approached only through behavior believed to be a representative index of the attitude that underlies it. A problem in using measures of attitude is that verbal and other overt expressions of attitudes are not infallible indicators of the actual existence of that attitude in the person being measured. Among the various approaches to attitude assessment may be listed observation, interviews, specific performances, pictorial and projective techniques, sociometry, analysis of personal documents, and questionnaires. (John E. Horrocks and Thelma I. Schoonover, Measurement for Teachers. Columbus, Ohio: Charles E. Merrill Publishing Company, 1968, p. 490)

Marian Radke Yarrow explores this point in some detail in her paper, "The Measurement of Children's Attitudes and Values," Chapter 16 of Paul Henry Mussen (ed.), Handbook of Research Methods in Child Development (New York: John Wiley & Sons, Inc., 1960). She notes that "children are difficult research subjects, and only the beginnings of methodological research bearing upon their functioning as research subjects have been made." (p. 684)

Many educators have sought to measure children's attitudes in the area of intergroup relations, and they generally have failed for one reason or another. A New York (City) Board of Education test, designed to measure racial attitudes of pupils toward one another, was withdrawn after it provoked angry confrontations between school officials and parents. The test consisted of 18 stories, each one containing a hero or a villain. The pupils were supposed to mark an answer sheet indicating whether they thought the hero or the villain was "Negro, white, or 'Spanish-speaking.'" They also indicated their own races or linguistic backgrounds. A psychologist, Dr. Charles H. Stember, stated: "I was horrified by the test in which the child is given forced choices, with no opportunity to indicate that he has no choice. He's encouraged to give the 'best answer' and that answer is bound to be a prejudiced answer. No test should be designed to create an attitude in a child's mind." (The New York Times, October 22, 1967) Dr. Stember's six-year-old daughter, incidentally, was in a class which took the test. Another authority noted that "since the scale was designed to measure emotional attitudes, it caused emotional reaction, and I don't suppose we'll be able to get around that." (Ibid.)

This, of course, is a central problem endemic to evaluation in the affective domain, especially in intergroup relations. How can one deal with and evaluate inherently emotional problems and issues in order to find out whether any instructional program is indeed having its desired effects? The New York test was not associated with any particular educational input or curriculum, and exactly what it was designed to measure or reveal is not certain. The existing research on race, per se, and on identifications and stereotypes associated with particular ethnic, religious, and national groups is hardly adequate to provide solid foundations for instruments which can measure attitudes and values precisely. On this particular point, the reader would find the symposium, "Race and Science," in the Columbia University Forum, Spring, 1967, of great value. Theodosius Dobzhansky's, Dwight Ingle's, and Morton Fried's papers in this symposium, along with the work of many other social scientists, must be carefully examined and considered before we can make much progress in the testing and evaluation of attitudes and values in the domain of intergroup relations.

And yet we are optimistic that progress can be made. We have stated many times that emotional issues should be explored in the classroom, and we feel that if such inquiry, discovery, and exploration do take place within the confines of a specific curriculum or instructional program which has well-defined objectives, we can evaluate relations between processes of education and student advancement (or nonadvancement) toward objectives. In spite of the fundamental problems which are obvious, we take heart in the light of some of the current research and development in evaluation taking place in the United States.

> . . . good evaluation of his /official school/ curriculum can take place on "home ground," in spite of its many unique--

> and probably unmeasured--factors. . . . Curriculum developers and educators are tempted to de-emphasize evaluation because of the complex and sometimes ill-defined methodological problems present. To do so is a tragic mistake indeed. If tight methodology is impossible, in a given instance, it does not follow that evaluation attempts should be virtually abandoned. (Ralph Tyler, Robert Gagne, and Michael Schriven, "Perspectives on Curriculum Evaluation," AERA Monograph Series on Curriculum Evaluation, #1. Chicago: Rand McNally & Company, 1967, p. 89)

The work of the American Educational Research Association, the National Council on Measurement in Education, and other agencies should continue to provide us with many leads for evaluation in intergroup relations education.

The instruments and results of our evaluation can be found in our 1967 study, Race and Culture in American Life, and in our 1967 report to the Office of Education, op. cit. We have used those instruments and designs which were prepared in the summer of 1967 by Dr. Helen J. Kenney, at that time of Northeastern University, and her associates. We intend to focus strongly on student evaluation during 1969 and, in particular, to develop evaluation instruments and designs which will not reflect a "tight methodology" nor seek "to create an attitude in a child's mind." Now that the Curriculum has reached another plateau in its development and considerable progress has been made in inservice teacher education, we shall move ahead with evaluation based upon the specific objectives of the Curriculum itself. Our efforts will be directed toward specific evaluative criteria of validity, reliability, pervasiveness, timeliness, and credibility. (See Stufflebaum, D. L., "Toward A Science of Education Evaluation," Educational Technology, July 30, 1968.)

The reader might be interested to know of the research and studies upon which we are drawing as we advance our work in the area of evaluation of student progress toward the objectives of the Curriculum. They are as follows:

Allport, Gordon W., The Nature of Prejudice. Garden City, New York: Doubleday Anchor Books, 1958, especially Chapter 30, "Evaluation of Programs"

Amidon, Edmund J., and John B. Hough (ed.), Interaction Analysis: Theory Research and Application. Reading, Massachusetts: Addison-Wesley Publishing Company, 1967, especially Part 2 by Amidon and Flanders, "Interaction Analysis as a Feedback System"

Berg, Harry D. (ed.), Evaluation in the Social Studies. Washington, D.C: National Council for the Social Studies, 35th Yearbook, 1965, especially the chapter by Lewis B. Mahew, "Measurement of Noncognitive Objectives in the Social Studies"

Bloom, Benjamin, et al., Formative and Summative Evaluation of Student Learning. New York: McGraw-Hill Company, 1968

Clawson, Edward C., A Study of Attitudes of Prejudice Against Negroes in an All-White Community. Doctoral dissertation, Pennsylvania State University, Graduate School, Department of Elementary Education,1968

Cohen, Dorothy H., and Virginia Stern, Observing and Recording the Behavior of Young Children. New York: Teachers College Press, 1967

De Cecco, John P. (ed.), Human Learning in the School. New York: Holt, Rinehart & Winston, Inc., 1967, especially Chapter 10, "The Measurement of Learning," and the paper by Dorothy Adkins, "Measurement in Relation to the Educational Process"

Educational Testing Service--Annual Report. Princeton, New Jersey: Educational Testing Service. The annual reports for recent years have excellent papers on testing and evaluation.

Evaluation Comment. Publication of the Center for the Study of Evaluation of Instructional Programs, 145 Moore Hall, University of California, Los Angeles, California, 90024. M.C. Whittrock and E.L. Lindman are co-directors of the Center, and M.C. Wittrock is the editor of Evaluation Comment.

Gronlund, Norman E. (ed.), Readings in Measurement and Evaluation. New York: The Macmillan Company, 1968

Journal of Educational Measurement. Official publication of the National Council on Measurement in Education, Southwest Regional Laboratory for Educational Research and Development, 11300 La Cienega Boulevard, Inglewood, California

Oppenheim, A.N., Questionnaire Design and Attitude Measurement. New York: Basic Books, 1966

Secondary Schools Curriculum Guide: Teaching About Minorities in Classroom Situations. New York: Bureau of Curriculum Development, Board of Education of the City of New York, 1968, especially the section dealing with evaluation

Shaw, Marvin E., and Jack M. Wright, Scales for Measure of Attitudes. New York: McGraw-Hill Book Company, 1967

Worthen, Blaine R., "Toward a Taxonomy of Evaluation Designs," Educational Technology, August 15, 1968

III-C

Dissemination of the Intergroup Relations Curriculum

It may be of value to give a brief accounting of the manner in which the Lincoln Filene Center has disseminated information about many dimensions of the Curriculum. Through distribution of the study, Race and Culture in American Life, inservice programs, addresses and papers, preservice programs, publications and press releases, visits by educators to the Center, and miscellaneous programs, thousands have become aware of the Center's research and development in intergroup relations education.

1. Distribution of Race and Culture in American Life

More than 2,000 copies of Race and Culture in American Life (a reprint of the report to the Office of Education of October, 1967) have been distributed to educators and interested persons upon request. Many were given without cost. It became necessary, however, to charge $3.50 per copy for this study in order to recover part of the investment in printing costs. We have ample evidence that many teachers used this study for initiating curriculum programs in intergroup relations in elementary schools.

2. Inservice Programs

As noted in Part C of this section, six intensive inservice programs were sponsored by the Center, with the Curriculum serving as the basis for these institutes and seminars. Approximately 350 teachers and administrators participated in the programs.

3. Addresses and Papers

Members of the Center's staff have given many addresses and papers dealing with various dimensions of the Curriculum. The following listing of places where these addresses were delivered will give the reader some idea of audiences reached by the Center's staff in 1968:

Cambridge (Massachusetts) Friends School, January 16; Section Meeting, Association for Supervision and Curriculum Development, Atlantic City (New Jersey), March 8; Program sponsored by the Maryland Department of Education, Hagerstown (Maryland), March 19; Lesley-Ellis College, Cambridge (Massachusetts), March 22; Section Meeting, National School Boards Association, Detroit (Michigan), April 2; Methuen (Massachusetts) Teachers Institute, April 17; Program sponsored by the New Mexico Department of Education, Albequerque (New Mexico), April 20; Program sponsored by the National Education Association and a number of associations in the southern states at Nashville (Tennessee), April 24; Foxboro (Massachusetts) Teachers Program, May 16; Demonstration session sponsored by the U.S. Office of Education, Bowen School, Washington, D.C., May 21; Buckingham School, Cambridge (Massachusetts), May 22; Huntingdon (Pennsylvania) Teachers Institute, June 2 - 4; Program of New England superintendents sponsored by the New England School Development Council, July 9; N.D.E.A. Institute, Eastern Michigan University, September 13; Tri-University Project in Elementary Education, University of Washington, October 8; Cape Cod Teachers Association, October 11; Hingham (Massachusetts), Teachers Institute, October 15; Walpole (Massachusetts) Teachers Program, October 21; Western Michigan University Institute, October 25; Mid-States Social Studies Association, University of Delaware, October 25; Bedford (Massachusetts) Teachers Program, November 12; and Section Meeting, National Council for the Social Studies, Washington, D.C., November 21.

4. The Curriculum and Preservice Programs

The Curriculum and its research and development findings were examined in detail in Dr. Gibson's spring, 1968, graduate course at Tufts ("Research and Innovation in the Social Studies," Education 221). It was also presented in Dr. Lonnie Carton's Tufts course ("Principles of Elementary Education," Education 131). Other preservice presentations of the Curriculum were delivered in classes at Boston State University, at the University of Arizona, at the University of Connecticut by Professor Vincent R. Rogers, and at the University of New Hampshire by Professor John G. Chaltas.

5. Publications and Press Releases

Only a few of the many announcements about the Curriculum to appear in various educational journals are as follows: Elementary Curriculum Letter, Croft Educational Services, October, 1968; "How to Integrate Your District's Curriculum," in School Management, August, 1968; and the Social Science Educational Consortium Newsletter, June, 1968. Dr. Gibson's article, "Learning Materials and Minorities: What Medium and What Message?" in the March, 1968, issue of Illinois Education, received a first-place gold medallion in the National Mass Media Brotherhood Awards program of the National Conference of

Mass Media Brotherhood Awards program of the National Conference of Christians and Jews. This article reported some of the basic propositions, critiques, and recommendations on intergroup education which are set forth in Volume I of this study.

The Curriculum has been described frequently in the press. Some recent articles are as follows: "Tufts Offers School Curriculum to Counter Racial Prejudice," Boston Globe, December 29, 1968, Section A, p. 15; "Curriculum Targets Roots of Racism," The Christian Science Monitor, December 21, 1968, p.2; "U.S. Racial Abrasions Best Treated in Class," Boston Sunday Advertiser, December 22, 1968; and "Tufts Study Says Teachers Must Face Racial Issues," The Patriot Ledger, (Quincy, Massachusetts) December 20, 1968. An editorial about the Center's inservice program in Rhode Island appeared in the Providence Journal on June 16, 1968. We would like to include that editorial in this study:

> The elimination of race prejudice in both teachers and students constitutes one of the most -- if not the most -- important challenges to modern American education. If it is regarded by some school systems as a marginal concern to be confronted only if and when pressure is applied by some higher authority or by parents in the community, it is because the profound consequences of racism have not yet been made clear to them.
>
> In Rhode Island, a highly commendable effort has been made at the state level to face the issue squarely. The State Department of Education has laid a solid foundation for a continuing, long-range program to help teachers rid themselves of lifelong racial attitudes that are alien to a pluralistic democratic society. In addition, the 100 elementary school teachers and administrators from around the state who recently completed a 12-week workshop at the Edmund W. Flynn School were provided special materials for use in their classrooms for more effective teaching about racial and cultural diversity in American life.
>
> Two-hour sessions were conducted weekly by personnel from the Lincoln Filene Center for Citizenship and Public Affairs at Tufts University. Participants who enrolled voluntarily and attended on their own time were paid transportation costs only. While

the results of an effort like this one involve numerous intangibles, there is no question about the need for new insights by teachers into the subtleties and sensitivities of race relations. As Dr. John S. Gibson, director of the program, remarked, "A start has to be made somewhere to change attitudes and maybe we can provoke the teachers to start questioning their own assumptions and to try to sort out their own hangups."

That start has been made in Rhode Island. It must be continued so that eventually the program will reach into every school system in the state. The solutions of two main problems, however, are critical to the future of this effort. Training offered on a voluntary basis has the built-in handicap of attracting those least in need of it -- those who recognize the seriousness of the problem and are trying hardest to rid themselves of bias and to adapt their teaching methods to the needs of a racially integrated society. The question facing the department of education is whether all elementary teachers in the state should be required to take this instruction and either be paid for the extra time spent or be allowed released time during the school day.

The other problem is how to assure that teachers will put their new insights and special materials to work with their youngsters. In Dr. Gibson's view, the curriculum developed by the Lincoln Filene Center for the program is not as important as persuading the teachers to use it. If they don't, much of the value will be lost.

6. Visits of Educators to the Lincoln Filene Center

More than 100 educators with all kinds of institutional affiliations have visited the Center this year to discuss the Curriculum with members of the staff. They represented many different schools and universities, and they reviewed in some detail the research and resources associated with the Curriculum. Among our many visitors was Mr. Jeffrey G. Dorrance of the Maumee Valley Country Day School, Maumee, Ohio, who had used the Curriculum prior to contacting the Center and even took the initiative of writing a critique of the Declaration of Independence unit and of submitting suggestions for revising the Indian unit. A team from Mansfield, Ohio, headed by Curriculum Director Ralph Smith, visited us and returned to implement the Curriculum in some schools in Mansfield. Many other educators visiting the Center could be cited.

7. Miscellaneous

The Coordinating Council of the Northeastern States Citizenship Project, which meets with Center staff three or four times a year, has been most helpful in providing information about the Curriculum to school systems in the Northeast, as have many social studies specialists in state offices of education. The Curriculum has been featured on a number of television programs, and a kinescope of Dr. Gibson presenting some of the Curriculum's salient features was made from a September, 1967, television program on the Curriculum produced by Channel 35 in Chicago. This kinescope is available from the Lincoln Filene Center to those who would like to examine the Curriculum, and it has received fairly wide distribution.

III - D

Projections for the Intergroup Relations Curriculum

The Lincoln Filene Center's intentions for carrying on its work in intergroup relations education at the elementary school level, with the Intergroup Relations Curriculum serving as the foundation for this activity, embrace various aspects.

In the first place, this study, The Intergroup Relations Curriculum: A Program for Elementary School Education (Medford, Massachusetts: Lincoln Filene Center, Tufts University, 1969), as a copyrighted Center publication, will, we trust, receive wide distribution in the United States.

Secondly, this study will serve as the central foundation for monthly two-day seminars for teachers which will be sponsored by the Center and will take place at the Center's building on the Tufts campus in the winter and spring of 1969. Miss Damaris Ames, Director of the Division of Elementary Studies at the Center, will be primarily responsible for these seminars. Based on the Center's evaluation of its previous inservice programs for teachers, these seminars will provide the 25-35 elementary school educators in attendance with opportunities for discussing the problems of prejudice, with a full briefing on the Curriculum and how to use it in the classroom and with demonstrations of instructional resources in intergroup relations education. Miss Joyce Southard, Assistant Director of the Division of Elementary Studies, will help Miss Ames and will have special responsibility for presentation of the instructional resources.

The Center will be closely associated with the Medford (Massachusetts) school system in a broad program for using the Curriculum in Medford's 17 elementary schools. It also will plan a program for the Curriculum in the Model Cities Project in Manchester, New Hampshire; and will do the same in many schools in New Jersey in conjunction with the New Jersey State Department of Education.

The Center will continue to have clinical relationships with the many teachers and systems presently using the Curriculum, and undoubtedly will establish new relationships with different school systems in 1969. Of particular importance will be the feedback to the Center from wide teaching of the Curriculum during 1969 and the utilization of this feedback for constant modification and improvement of the Curriculum. In other words, the Curriculum, as presented in Volume II of this study, will undergo constant study, evaluation, and change so that it may better serve teachers and students in the future. Associated with this use and feedback will be new attempts to evaluate student progress toward the objectives of the Curriculum. Evaluation also will be made of the participants in the inservice programs sponsored by the Center.

We anticipate continued concern for developing innovative instructional resources for use with the Curriculum. For instance, in the spring of 1969, the Text-Film Division of the McGraw-Hill Book Company will release a series of films, film strips, and transparencies on the governing process for use at the intermediate level. These visuals will be ideal for presenting a number of concepts included in the Curriculum. We shall produce more learning activities and units which will employ many kinds of audio-visuals, and it is expected that other publishing houses and producers of audio-visuals will put on the market instructional materials which will supplement the Curriculum in many ways.

To put the matter concisely, we feel strongly that the work devoted to the Curriculum thus far must continue and that this program will increasingly advance democratic intergroup relations in the United States through the processes of education in the elementary school.